The Changeless Nature

MAHAYANA UTTARA TANTRA SASTRA

by Arya Maitreya & Acarya Asanga

TRANSLATED FROM THE TIBETAN
BY
KEN & KATIA HOLMES

Γhe Ultimate Mahayana Treatise
on
ngeless Continuity of the True Na

The Changeless Nature

(the mahayanottaratantrasastra)

by Arya Maitreya
and Acarya Asanga

translated from the Tibetan under the guidance of
Khenchen the IXth Trangu Rinpoche and
Khempo Tsultrim Gyamtso Rinpoche

by

Kenneth Holmes and Katia Holmes M. A., M. Sc
with the kind assistance of Dharmacarya Tenpa Negi

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Frontispiece:	*Jamgon Kongtrul the Great*
page 14:	*Maitreya and Asanga*
Back page:	*His Holiness the XVIth Gyalwa Karmapa*

The illustrations for each of the vajra points were chosen by Khenchen Trangu Rinpoche, as was the banner emblem on the cover of all this series of our books. The banner symbolises victory over the senses.

This book is especially dedicated to the swift enthronement
of His Holiness the XVIIth Gyalwa Karmapa
and that the precious dharma work of all the Buddhist teachers
and their assistants flourish without obstacle
to bring peace to this and all worlds.

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Preface to this Second Edition

Since the first edition of "Changeless Nature" in 1979, interest in this classic work, so useful in preparing one's understanding of the deeper topics of Buddhism, has grown in Europe, America and Asia. The translators have also had the privilege of working through the entire text on several occasions, under the guidance of Mahapandita the Very Venerable Trangu Rinpoche, the tutor of all the senior masters of the Karma Kagyu tradition.

The need for a re-print led to a decision to revise the first edition and to incorporate a direct and versified translation of the original text, so that the feeling and flow of the latter could be appreciated by the reader. The versified form is presented opposite a slightly augmented and classified translation which is basically that of the first edition, slightly modified. It is hoped that a separate volume, containing the first Jamgon Kongtrul Rinpoche's masterly commentary, will eventually be added to these two versions, thereby providing a full set of work-tools for those either following courses on this text or studying it individually.

Katia, my wife, who was chiefly responsible for the first edition, was able to do some of the initial revision work. For reasons of health, she has been unable to collaborate in this attempt at making a verse translation of Asanga's beautiful mystic poem and I have missed her advice.

Although one could not presume to call this inaugmented verse translation 'poetry', rhyme and rhythm have been allowed to emerge

wherever possible. Priority was accorded to the task of not adding anything to the original terms employed and therefore poetical grace had to wait its opportunity in the ante-room of chance. The main reason for using rhyme at all was to create phrases that might stick in the memory that much more easily.

In this century during which Buddhism is appearing in the western world, there will surely be many efforts to translate the scriptures. As the decades go by, the better will replace the worse and I look forward to the appearance of a poetic translation worthy of Maitreya and Asanga. In this work, the versification follows the Sanskrit original and for this I am indebted to Jikido Takasaki's researches. In anticipation of the introduction of several Sanskrit terms, which have no direct equivalent in English, into the English language, no effort has been made to translate them here and the reader is asked to bear with a handful of common terms, such as buddha and bodhisattva, until they become familiar concepts.

My respect and thanks to Dharma-Arya the Venerable Akong Rinpoche, whose kindness has inspired and made possible this edition.

Kenneth Holmes,
Kagyu Samye-Ling,
August 1985.

Translators' Introduction

Lord Buddha taught the dharma in three main phases of teaching called the three dharma chakras or the three 'turnings of the wheel of dharma'. The first dharmachakra expounded the 'Four Truths of the Realised', the 'Eightfold Path of the Realised' and other fundamental principles, thereby making clear what suffering is, what causes such suffering, what really constitutes a definitive end (cessation) to suffering and what the means are for achieving this definitive end. The teachings given in this first phase are the easiest to understand.

The second dharmachakra, also referred to as the 'middle turning' or the 'dharmachakra of no-characteristics', demonstrated the illusory nature of everything and placed the teachings of the first dharma-chakra in a much less concrete perspective; suffering was no longer something to be doted with existential reality and the fundamental statements of voidness (sunyata) — 'form not existing', 'sound not existing' etc. — were postulated to show the void nature of everything. In the third dharmachakra the 'true nature' of everything was explained — not just voidness, in the sense of complete absence or negation, but a void nature, resplendent with all qualities, naturally present, which is the essence of all beings; their buddha-nature. Since this is the very nature of *all* beings then by working on it any one of them can reveal the enlightened wisdom that is inherent to that nature

The subject matter of these three dharmachakras was commented upon and cross-referenced in the many treatises (sastra) composed by buddhist scholars after the Buddha's parinirvana. [1] Maitreya composed five encyclopaedic sastra of which this Mahayana Uttara Tantra Sastra

is one. Its teachings are those of the third dharmachakra. Many commentaries have been written for Maitreya's text, transmitted into this world by Acarya Asanga, and the one chosen for this translation's standpoint is that of Jamgon Kongtrul the Great, whose commentary is in two main parts: an introduction to Maitreya's work and a commentary on the actual text of the original. A summary of Kongtrul Rinpoche's introduction now follows.

I. CLASSIFICATION

The initial canon (Skt. sasana Tib. bKa'), consisting of the Buddha's expressed teaching, and the treatises (Skt. sastra Tib. bstan. bChos), written by others to elucidate the Buddha's teaching, form the main buddhist canon. Since Maitreya had been specially empowered as Buddha's representative in Tushita, his speech can be considered as Buddha-speech and hence this work classified as initial canon. However, this work is fundamentally an explanation of Buddha Sakyamuni's own teaching and so it is more appropriate to class it as a sastra, a treatise.

2. ORIGIN

Some people hold this sastra to be an expression of the citta-matrin[2] standpoint but this is erroneous since its ideas stem directly from the third dharmachakra. This expression of the definite absolute nature is derived from the third dharmachakra sutras and in particular from one sutra (the dharanisvararajasutra) which was taught at the request of King Isvara, and which is reformulated here in seven points.

3. AUTHOR

Generally speaking, sastras should be written by those endowed with exceptional qualities and the very best authors are those with direct realisation of sunyata. Second best are those who have had direct experience of one of the buddha-aspects and third best are

those extremely erudite in the five main branches of knowledge. Authors other than these are not really well-qualified. Maitreya, the author of this work, is better than anyone of those three categories because he was a great bodhisattva[3] who had reached the highest (10th) stage of bodhisattva development. His actual teaching of this work was brought to our world by Acarya Asanga and so important is this work that it figured among Lord Buddha's predictions, as did Asanga as its transmitter.

Prior to Asanga's birth, heretics had caused a serious fire at Nalanda university and this had destroyed many precious works. A nun called Mulasila was very worried about the loss caused to the teachings and was inspired to have two sons whom she would rear to help strengthen the dharma. One was Asanga, who greatly benefitted the mahayana[4] and the other was Vasubhandhu who greatly benefitted the hinayana[5]. Asanga grew up and went into retreat to practice meditation upon Maitreya. After three years without dramatic result, he felt very depressed and left retreat. Looking up he saw a pigeon leaving its nest in the rock face and noticed how the entrance hole had been worn smooth by the feathers of generations of pigeons. Inspired to diligence by this example of continual application, he returned to retreat. Similarly, after a further three years he again felt despondent and this time left only to encounter a man rubbing an iron bar with a cloth. A fascinated Asanga asked what he was doing and was told that he was making a sewing needle! Once again inspired, by so much diligent forbearance for such a small worldly end, he returned to retreat.

After twelve years of meditation in retreat he still had no tangible signs of having accomplished anything and, extremely low, he gave up yet again. This time he left and encountered a wretched sick old bitch, her bones protruding and the bottom part of her body mangy and filled with sores. This miserable sight sparked off great compassion in him. Looking more closely, he could see that the sores were infested with worms and that their presence could well be fatal for the dog. He thought hard to find a way in which he could remove the worms without harming them and eventually realised that only his own body was sensitive enough to remove them safely and that of his own body only his tongue was really soft enough to remove them properly.

Filled with a mixture of compassion and revulsion, he stooped to remove the first of the worms and closed his eyes, unable to witness what he would have to do. He bent lower and lower until he touched the dust of the ground and, opening his eyes, beheld Maitreya standing before him. Surprised, he exclaimed, "Where have you been all these twelve years of my ardent meditation?" Maitreya replied that he had been constantly with Asanga throughout the whole twelve years but that Asanga's mind had not been open enough to see him. The genuine heartfelt compassion evoked by the sight of the old bitch had at last opened him and was the culmination of his twelve years' work of gradually removing mental obscurations. Then Asanga's perception was transformed to an experience of the pure dimension of Tushita — the realm of Maitreya.

For many years Asanga received instruction from Maitreya; some concerning the conventional meaning of dharma (as he later expressed in the Mahayana Sutralankara, Dharmata Vibhaga and Madhyanta Vibhaga), some focussed upon the prajnaparamita teachings of the second dharmachakra (discussed in the Abhisamayalankara) and some concerning the absolute level (this Uttara Tantra Shastra). These five principal teachings were later introduced into our world by Asanga who was, in effect, Maitreya's spokesman.

4. TRANSMISSION OF THE TEXT

Asanga composed commentaries to each of these five texts and Vasubhandhu also made commentaries to the Madhyanta Vibhaga and Dharmata Vibhaga. Three of these texts were taught quite widely — the Abhisamayalankara, the Madhyanta Vibhaga and the Mahayana Sutralankara notably through the work of Vasubandhu, Dignaga and Lodro Tenpa. The other two, more profound in content — the Uttara Tantra and the Dharmata Vibhaga — were taught only to the few. The former three were widely diffused in Tibet during the 8th century and later, following the dharma-work of King Trisong Detsen, Mahapandita Santaraksita and Master Padmasambhava. The two latter works were buried for later removal by buddhist saints. One instance of this took place when, one day, Maitripa saw light radiating from a crack in a stupa.[6] He looked more closely and discovered those two

texts. He read them but found them so profound that he doubted having understood their meaning absolutely clearly. He prayed earnestly to Maitreya, who appeared to him in a vision, gave him the verbal transmission of the text and inspired in him a confidence in its true meaning. Maitripa instructed many great scholars in the meaning of the Uttara Tantra and from them the teaching went to Tibet. Two streams of transmission emerged; one the 'explanation lineage' and the other the 'meaning lineage'.

The explanation lineage has its main origination in Loden Sherab, a Tibetan scholar who spent much time in India and who received there teachings upon the two less widely known sastra of Maitreya which he translated into Tibetan according to the madhyamaka standpoint. One of his friends, called Tsen Kawo Che had received instruction in this text from Guru Tsatsana and favoured a meditative approach to its meaning; he wanted to experience it rather than grasp it intellectually. From him comes the meditation lineage. The main difference between these two traditions is in their approach to voidness (sunyata).

The meditation tradition tends to a more positive appreciation of voidness, understanding it as the intangible, untainted plenitude of qualities inherent to the buddha-nature (tathagatagarbha) rather than just an absence or blankness. There developed a tradition in which the mahamudra[7] understanding was fused with the theoretical subject-matter of the Uttara Tantra Sastra. This meditative tradition of absorbing the five great teachings of Maitreya eventually reached the third Gyalwa Karmapa, Rangjung Dorje, who composed a summary, and from it it reached all the renowned Kagyu[8] lamas such as the eighth Shamarpa Chuji Dondrup, the eighth Tai Situpa Chuji Jungne, Jamgon Kongtrul Yonten Gyamtso etc.

5. *SUBJECT-MATTER*

The essence of the teachings of all three dharmachakras is the same, examining the absence of self-entity in phenomena and individuals. Some religions postulate the existence of a god, who rewards one when one is good and punishes one when one is bad. The

Buddhist explanation is that the happiness and suffering that beings experience are results produced by the very nature of their actions through natural laws of causality. If one can grasp this properly then there is the possibility of liberation from the otherwise ever-continuing circles of existence, created by such actions.

Both phenomena in general and individuals in particular are devoid of any real self-entity. The normal delusion is to believe in a 'self' — in 'I'. Once there is the 'self' there emerges the need to keep it happy. When the happiness is threatened then it must be protected — anger arises. We like 'I' - pride emerges. We are afraid of others matching our qualities then there is jealousy. Also belief in the existence of our 'selves' leads to the creation of the idea of seemingly outer objects being real too: 'other'.

The way in which the ego-belief may be removed is through actual investigation; a search through the body and mind in an attempt to find the very thing called 'I'. The non-discovery of 'I' which results brings a natural understanding of non-ego. Belief in phenomenal existence may also be removed by a very accurate inspection of those things which at first appear independently real. After inspection they are understood to be dream-like or similar to a water-bubble.

The whole point of the teachings presented in the three dharma-chakras is to help this realisation of absence of self (voidness) take place. A correct understanding of voidness will not take it as an empty space, which has no life or change. Voidness is the very nature, the essence, of phenomena and is great clarity which, in its pure phase, can manifest all the aspects (kayas) of buddhahood; so it is not nothingness. It is full of possibilities. There is an indivisible union of voidness and clarity (clarity in the sense of lucidity — clear, vivid intelligence). This union is the very essence of the Buddhas and it is present in everyone's mind. If one can work on it then buddhahood will manifest.

As it is present in all beings, anyone who practises can liberate it to achieve buddhahood, regardless of their sex, race or background. Full realisation of this essence is buddhahood. The reason that we do not realise it is because of the presence of affective negativity (klesa).

This determines three main phases of evolution; (a) an impure phase (that of ordinary beings), where there is a strong presence of affects, (b) a phase of partial purity (that of the mahabodhisattvas) and (c) a phase of total purity (that of buddhas). The concept of the buddha essence is vital to this idea.

The essence of enlightenment is called the tathagatagarbha, the garbha (core or essence) of the tathagata (integration with the essence = buddhahood). It is also called the hridaya (heart or essence). This essence of enlightenment, or buddha-nature, is the principal topic of the uttaratantra.

6. STYLES OF EXPLANATION

There exist many ways of presenting this text, from the intellectual approach based on the explanation-transmission from Loden Sherab to a very direct spiritual approach where the meaning is grasped through mahamudra meditation.

ABOUT THIS BOOK

The present translation is based upon a xylographic Tibetan translation printed at Rumtek Monastery, Sikkim. The awesome task of putting Maitreya's meaning into English has been undertaken at the request of His Holiness the XVIth Gyalwa Karmapa, after Khempo Tsultrim Gyamtso Rinpoche had shown him our rough translation.

This work is meant to make a first translation publicly available. It contains little of interest to linguists, or scholars seeking comment on the root text. However, it is hoped that it will give that insight into buddha-nature which is so necessary for the proper practice of vajrayana and mahamudra. Titles have been added according to Khempo's instructions as well as a few words to ease the syntax.

One hopes that the reader will use these words as themes for meditation and contemplation, so that their meaning, otherwise obscure, be savoured and that this poor contribution to the

transmission of the teaching will provide some access to this precious guide to liberation.

Kenneth and Katia Holmes,
with deep appreciation to Khenchen Trangu Rinpoche
and Khempo Tsultrim Gyamtso Rinpoche for their
advice from which the above is drawn.

Kagyu Samye Ling 1979 and 1985.

The Text

In Sanskrit the Mahayanottaratantrasastra,
In Tibetan the thek. pa. chen. po'. rgyud. bla. ma'. bsten. bchos,
In English the "Ultimate Mahayana Treatise on the Changeless Continuity".

Homage to all the buddhas and bodhisattvas.

1 *The entire body of this treatise can be condensed*
into the following seven vajra points:
buddha, dharma, sangha, buddha-nature,
enlightenment, qualities and activity.

2 *These are in a natural order and one should know*
the first three as deriving from the introductory
and the latter four from the 'Wise and Victors' Qualities'
chapters of the dharanisvararajasutra

3 *From the buddha, the dharma,*
from the dharma, the realised sangha,
from the sangha, the presence
of the jnana-nature - the essence;
when this jnana is ultimately made manifest
there is supreme enlightenment, powers and so on,
endowed with every ability to accomplish
the good of each and everyone.

Introduction

This book is called the mahayana uttara tantra shastra in Sanskrit, the THek Pa CHen Po rGyud bLa Ma'i bsTen bC'os in Tibetan and the 'Ultimate[2] Mahayana Treatise on the Changeless Continuity[3] of the True Nature' in English.

Homage to all the buddhas and bodhisattvas.

The entire body of this treatise[1] can be condensed into the following seven vajra points[4]:

1. the buddha,
2. the dharma,
3. the sangha,
4. the buddha-nature[5],
5. enlightenment,
6. the qualities of enlightenment and
7. buddha-activity.

These are in a natural order and one should know that, following the above order, the first three points are derived from the introductory chapter of the dharanisvararajasutra. The latter four are from its chapter on the various qualities of the wise[6] and the victorious[7].

From the buddha comes the dharma. From the dharma comes the sangha of those who have deep realisation[6]. From the sangha comes recognition of the presence[8] of the buddha-essence, the jnana[9]-nature. Ultimately, when this jnana has been made manifest, there will be supreme enlightenment, along with its powers and so forth, having every ability to accomplish the good of each and every sentient being.





Part One

-The Goal to be Achieved

The Three Jewels

4 *I bow down to the beginningless,*
to the centreless and infinite,
to peace, to buddhahood,
fully self-awakened and self-blossomed
which, once purified and made manifest,
shows the fearless, permanent path
which will bring realisation to those
with no realisation and which,
wielding the supreme sword and vajra
of knowledge and compassionate love
hews down the seedlings of sufferings
and destroys the walls of doubt
surrounded by dense mistaken views.

5 *Buddhahood is endowed with two-fold value.*
It is uncreate and spontaneous —
not to be realised through external causes.
It is possessed of knowledge,
compassionate love and ability.

6 *It is uncreated because its nature*
is without beginning, middle or end
It is said to be spontaneity
since it is peace, holder of dharmakaya.

A. The First Vajra Point

- The Buddha

1. I bow down to the beginningless,
to the centreless and infinite,
to the perfect peace[10], the buddha,
fully self-awakened and self-blossomed[11],
who, once purified and expanded,
shows the fearless, permanent path
to bring realisation[12] to those with no realisation
and who, wielding the supreme sword and vajra
of knowledge and compassionate love,
hews down the seedlings of suffering
and destroys the walls of doubt
surrounded by the dense forests of mistaken views.

2. Buddhahood is endowed with two-fold value[13]:

a. It is uncreate[14], spontaneous and it is not to be realised through externals.
b. It is possessed of knowledge, compassionate love and ability to help all sentient beings.

3. al It is the uncreate because its nature is without beginning, middle or end.
a2 It is said to be spontaneity[15] since it is peace[16], possession of the dharmakaya.

7 *Its realisation is not due to any external cause*
since it has to be realised through one's pure apperceptive cognition.
It is knowledge since it is realisation of these three.
It is great compassionate love because it shows the way.

8 *It is ability because it removes*
suffering and defilements by jnana and compassion.
Through these first three there is value for oneself
and through the latter three there is value for others.

9 *I bow down to the sun of dharma,*
which is neither existence nor non-existence,
nor existence with non-existence,
nor other than existence and non-existence:
the unexaminable, beyond all verbal definition,
the self-cognisant — peace,
the stainless, brilliant with the light of jnana,
which completely destroys craving for,
aversion to or dullness towards mental objects.

10 *The dharma is that imbued*
with the very characteristics of the two truths;
that which is, and that which causes,
freedom from bondage.
Inconceivable, not two and concept-free,
purity, clarity and the remedy.

a3 Its realisation is not due to any external causes because it has to be realised through one's pure apperceptive cognition.

bl It is knowledge since it is realisation of the three qualities mentioned above.
b2. It is great compassionate love because it shows the path.
b3. It is ability to help all beings because it removes suffering and negative affects[17] by its jnana and compassion.

Through the first three of the above points there is value for oneself and through the latter three there is value for others. [13]

B. The Second Vajra Point

The Dharma

1. I bow down to the sun of dharma,
which is neither existence nor non-existence,
nor a combination of existence and non-existence,
nor something other than existence and non-existence:
the unexaminable. beyond all verbal definition.
self-cognisant, perfect peace,
stainless, brilliant with the light of jnana,
which completely destroys craving for,
aversion to or dullness towards mental objects.

2. The dharma is that imbued with the intrinsic characteristics of the two truths[18]; that which is and that which causes freedom from bondage[19].

3. a. That which is freedom from bondage is inconceivable, without the two and concept-free
b. That through which there is freedom from bondage is purity, clarity and the power to remedy the negative affects.

11 'Freedom from bondage' covers the truths of cessation and the path
and these each have qualities three, for each, respectively:

12 inconceivability (since it defies
examination by thought, expression by speech
and it is the knowledge of the realised),
absence of two and to be concept-free (peace),
purity and so on, these three being like the sun.

13 I bow down to those whose mind is no longer obscured,
who possess jnana-perception — awareness of total purity
present in limitless beings. As the nature of mind is clarity,
they see defilements to be without essence and hence
truly realise the ultimate no-self the peace within all beings.
Thus they know the all-pervasive presence
of perfect buddhahood in each and every one of them.

14 The sangha of the wise, who never regress,
possess insurpassable qualities because
they have pure perception: how-it-isness,
manyness and the inner jnana.

'Freedom from bondage' applies to both the truth of cessation and the truth of the path. In that order these should be known as having three qualities:

4. a. The truth of cessation is:

inconceivable because i. it cannot be examined by thought,
ii. it is inexpressible and
iii. it is only known by the realised.

without both and concept-free because it is perfect peace,

b. The truth of the path is purity and so forth; these three qualities (purity, clarity and remedial power) being like the sun.

C. The Third Vajra Point — The Sangha

1. I bow down to those whose mind is no longer obscured,
the deeply-realised who have jnana's perception
- awareness of the total purity present in limitless beings.
As the true nature of mind is lucid clarity,
they see the negative affects to be without essence and hence
truly realise the ultimate no-self — the peace within all beings.
Thus they know the all-pervading presence
of perfect buddhahood in each and every one of them.

2. The sangha of the wise, who never regress, possesses
insurpassable qualities because of its pure perception:
how-it-isness, manyness and the inner jnana[20].

15 The deeply-realised have how-it-isness
because they have understood
the peaceful nature of all beings,
their absolute purity by nature,
and that all defilements have been
extinct from the very beginning.

16 They have manyness through intelligence which understands
the ultimate object of knowledge; it perceives
that all beings have the nature of omniscience.

17 *Such understanding is that which is seen*
by self-cognisant jnana. This is completely pure
because the stainless space is free from hindrance and from desire.

18 The 'never regressing deeply-realised'
are for all beings a refuge
because of insurpassable buddhajnana
and because of their completely pure
perception-through jnana.

19 Through the aspects of the teacher,
the teaching and the disciples,
the refuge is presented as threefold:
in relation to the three vehicles
and to those whose aspirations
are to the three styles of action.

20 Neither both aspects of dharma
nor the deeply-realised sangha
constitute a supreme refuge
that will last forever —
because they are to be abandoned,
one is an inconstant and
one nothing whatsoever
and because they have fear.

a. The deeply-realised have how-it-isness because they have understood the peaceful[21] nature of all beings; also that the mind is, by nature, absolutely pure and that all the negative affects have been extinct from the very beginning.
b. They have knowledge of manyness because their intelligence, which understands the ultimate object of knowledge, perceives that all beings have the nature of omniscience[22].
c. Such understanding is that which is seen by self-cognisant jnana. It is completely pure because of its relationship with the 'stainless space' of the true nature of everything, the dharmadhatu, which is free of desire and the other negative affects, and from the cognitive obscuration[23].
d. The never-regressing deeply-realised are a refuge for all beings because they are very close to the insurpassable jnana of the buddha since they have completely pure perception through jnana[24].

D.

1. The refuges are presented as being three, through the aspects of the teacher, the teaching and the students (sangha), both in relation to three yanas[25] and in relation to those who aspire to three kinds of activity[26].

2.The two aspects of dharma[27] and the deeply-realised sangha do not constitute supreme, ever-lasting refuges:

the dharma because
i. it will be relinquished,
ii. it is an inconstant phenomenon and
iii. it is nothing whatsoever

the sangha because it still has fear[28].

21 Ultimately, only the buddha constitutes a refuge for beings
because that great victor is the embodiment of dharma
which is the ultimate attainment of the sangha.

22 'Rare and supreme' because of being
a most rare occurrence, stainless,
powerful, the ornament of the world,
the best possible thing and changeless.

In the ultimate sense, only the Buddha is the true refuge for beings because the Great Victor is the embodiment of dharma (dharmakaya) and because the dharmakaya's qualities are also the ultimate attainment of the sangha.

The refuges are called 'rare and supreme'[29] because:

their occurrence is most rare,,
they are stainless,
they are powerful,
they are the ornament of the world,
they are the best possible thing and
they are changeless.

23 That those three, excellent, rare and supreme
arise from the suchness, polluted and unpolluted,
the qualities of immaculate buddhahood and the victors' deeds -
such is knowledge's domain for those who the ultimate perceive.

24 The potential for these three rare and supreme gems
is the domain of knowledge of the omniscient..
In respective order there are four reasons for
these four aspects being inconceivable. They are:

25 Pure yet accompanied by defilement,
completely undefiled yet to be purified
truly inseparable qualities,
total non-thought and spontaneity.

General Comment on the Last Four Vajra Points

A. These Four are the Domain of Knowledge of the Buddhas

The three excellent 'rare and supreme' ones (the 'three jewels') arise from[30]:

1. the polluted suchness[31] and
2. the unpolluted suchness,
3. the qualities of immaculate buddhahood and
4. the deeds of the buddhas ('victors').

Their arising in this way is the exclusive domain of knowledge of those who perceive the ultimate[32].

B. They are Inconceivable

The potential[33] for these three 'rare and supreme' is the domain of knowledge of the 'all-seeing' ones. In their respective order, there are four reasons why these four aspects are inconceivable for ordinary beings[34]:

C. Reasons for their Inconceivability

1. the essence of enlightenment is pure yet accompanied by negative affects,
2. enlightenment is completely free from negative affects yet it is to be purified,
3. the buddha-qualities are inseparable from the buddha-nature and
4. buddha-activity is spontaneous and non-conceptualising.

26 Since there is that to be realised,
the realisation, the attributes of realisation
and that which brings realisation, then respectively,
the first point is the prime cause, that to be purified,
and the remaining three points constitute conditions.



27 The buddha-essence is ever-present in everyone because
the dharmakaya of perfect buddhahood pervades all,
the suchness is undifferentiated and they have the potential.

28 It is said that all beings possess buddhahood's essence
since the buddha-jnana has ever been in them present,
also since the immaculate nature is non-dual
and the buddha-potential is named after its fruit.

D. The Causes and Conditions for Realisation

Since there is:

1. that which is to be realised, (the essence of enlightenment)
2. the realisation (enlightenment)
3. the attributes of realisation and (buddha-qualities)
4. that which brings realisation (buddha-activity)

then, respectively, the first point is the prime cause, that which is to be purified, and the other three points constitute conditions for realisation of the 'three jewels'.

The Fourth Vajra Point
-The Buddha-Nature

1. SUMMARY

A. 3 Reasons why All Beings Have it

The buddha-essence is present in all beings at all times because:

1. the dharmakaya of perfect buddhahood is all-pervading,
2. the suchness is undifferentiated[1] and
3. they have the potential.

The Buddha has said that all beings possess the essence of buddhahood because the buddhajnana has always been present in all beings, the immaculate nature is non-dual and the buddha-potential is named after its result[2].

29 The meaning intended by 'the ultimate space'
should be known through its nature,
cause, result, function, endowments,
approach, phases, all-pervasiveness,
inalterability and the qualities' inseparability.

30 Like the purity of a jewel, space or water
It is always undefiled in essence.
It emerges through aspiration for dharma,
highest prajna, meditation and compassion.

31 Its qualities resemble those
of a valued gem because it is powerful,
of space because it is inalterable
and of water because it moistens.

32 Hostility towards the dharma,
the view that there is a self-entity,
fear of samsara's sufferings
and disregard for benefitting beings
are the four sorts of obscuration

33 of the desire-bound, the mistaken,
sravakas and pratyekabuddhas respectively.
The causes of purification are four qualities:
strong aspiration for dharma and so on.

2. DETAILED PRESENTATION

B. Presentation of the Buddha-Potential through 10 Aspects

B1. SUMMARY

The meaning intended by 'the ultimate space'[3] should be known through the following points: nature, cause, fruit, function, endowments, approach, phases, all-pervasiveness, inalterability and inseparability from the qualities.

B2. DETAILED PRESENTATION

This essence of enlightenment is always defilement-free
— like the purity of a jewel, of space or of water.
Realisation of it arises through aspiration for the mahayana dharma,
highest prajna[4], deep samadhi and compassionate love.

B2a. Nature

Since the dharmakaya is powerful it is similar to a precious wish-fulfilling gem. Since the suchness is inalterable, it is similar to space. Since the potential has a moistening nature, there is some similarity with the property of water.

B2b. Cause

Hostility towards the mahayana dharma, the view that there is a self-entity, fear of samsaric suffering[5] and disregard for the benefitting of beings: these are the four sorts of obscuration. They are those of the desire-bound, Tirthikas[6] etc., Sravakas[7] and Pratyekabuddhas respectively.

The causes for purifiying these are four, namely, strong aspiration for the mahayana dharma and the other three mentioned above - prajna, samadhi and compassionate love.

34 Those whose seed is aspiration for the supreme yana,
whose mother is prajna, originator of the buddha's qualities,
for whom meditative stability is a comfortable womb
and compassion a nanny — these are sons of buddhas born.

35 Its result has the transcendental qualities
of purity, identity, happiness and permanence.
Its function is revulsion for suffering
accompanied by an aspiration, a longing, for peace.

36 In brief the result of these
represents the remedy to both
the four ways of straying from dharmakaya
and to their four antidotes.

37 This is purity because its nature is pure
and all karmic impurities have been removed.
It is true identity because all complications of 'self'
or 'no-self' have been absolutely quelled.

38 It is happiness through the five aggregates',
which are of a mental nature, and also their causes' demise.
It is permanence since the sameness,
of samsara and nirvana, has been realised.

39 Those of compassionate love have, with prajna,
completely cut through all self-cherishing.
They will not want to enter personal nirvana
because they dearly care for every being.
Hence by reliance upon these means
to enlightenment — wisdom and compassion —
the deeply-realised are neither in
samsara nor personal nirvana's quiescence.

40 Were there no buddha-nature
there would be no discontent with suffering
nor desire, effort and aspiration for nirvana.

Those whose seed is aspiration for the supreme yana[8], whose mother is prajna (the former of the buddha-qualities), for whom meditative stability is like a comfortable womb and compassion a nanny — these are the 'sons of buddhas born'[9].

Its result has the transcendental qualities
of purity, identity, happiness and permanence.
Its function is revulsion for suffering,
accompanied by an aspiration, a longing, for peace.

B2c. Fruit

In brief, the result of these purifying causes, can be categorised in terms of the four ways of straying from the dharmakaya and their four hinayana antidotes[10].

i This result is pure because its nature is pure and because all karmic impurities have been relinquished,
ii. It is true identity because all conceptual fabrications of 'self and 'no-self have been completely brought to peace,
iii. It is happiness because the five aggregates[11] — which are of a mental nature, and their causes, have ended,
iv. It is permanence since the identity of samsara and nirvana has been realised.

Those of compassionate love who, with prajna, have completely cut through all cherishing of a self-entity will not want to enter the lesser nirvana because they dearly care for every sentient being. Therefore, by reliance upon these means to enlightenment, i. e. prajna and compassionate love, the deeply-realised will neither stay in samsara nor pass into nirvana.

B2d. Function

If there were no buddha-nature then there would be neither discontent with suffering nor desire, effort and aspiration for nirvana.

41 *Perception of suffering, samsara's fault,*
and happiness, nirvana's quality,
is due to the potential's presence.
Why should this be?
Without such potential
It will not be present.

42 *Like a great ocean — an inexhaustible abode*
containing gems of inestimable qualities.
Like a lamp-flame because this essence
is endowed with inseparable qualities.

43*Because it contains the essence of dharmakaya,*
the jnana of the Victors and great compassion,
then, through environment, jewels and its waters,
it has been taught as being similar to an ocean.

44 *Since direct cognition, jnana and freedom from stain*
are inseparable in the immaculate ground
they are compared to the light, heat and colour of a flame.

45 *Suchness is approached in different ways*
by ordinary beings, the deeply-realised
and the completely-enlightened.
Hence the seers of the true nature have taught
that all beings have this buddha-essence.

46 *Ordinary beings go in a wrong direction.*
Those who see the truth revert from this
and the tathagatas face it just as it is,
unerringly and without conceptual complication.

Perception of the fault of samsara (suffering) and the quality of nirvana (happiness) is due to the presence of the buddha-potential. Why is this? Because without such potential there would not be any such understanding.

B2e. Endowments

It is like a great ocean whose waters form an inexhaustible abode and contain gems of inestimable qualities. This essence is like a lamp-flame because it is endowed with inseparable qualities.

Because it contains the seeds of:

— the dharmakaya,
— the jnana of the victors and
— great compassion,

the buddha-nature endowed with its causes of purification has been taught as being similar to an ocean through:

the environment that the ocean forms,	(aspiration)
the jewels that the ocean contains and	(prajna and samadhi)
the ocean's waters	(compassion)

Since, in the buddha-nature endowed with the qualities of the result, clear cognition[12], jnana and freedom from impurity are inseparable from the immaculate state, they are compared to the light, heat and colour of a flame.

B2f. Approach

Suchness is approached differently by ordinary beings, the deeply-realised and the completely-enlightened. Hence the seers of the true nature have taught that all beings have this buddha-essence.

In terms of relating to the buddha-nature, unrealised beings go completely in the wrong direction. Those who see the truth[13] reverse such aberration and the tathagatas face it just as it is, in the right way and with a complete absence of conceptual interference.

47 *The impure, those both pure and impure*
and those absolutely perfectly pure
are known respectively as
ordinary beings, bodhisattvas and tathagatas.

48 *The buddha-nature, summarised by*
the six points on essence and so on,
is explained through three phases
and by means of three terms.

49 *Just as space, concept-free by nature,*
is all-embracing, so also is the immaculate space,
the nature of mind, all-pervading.

50 *This, the general characteristic of all,*
permeates the good, the bad and the ultimate,
like space permeates all forms
whether lesser, mediocre or perfect.

51 *Since the faults are but accidental whereas*
its qualities are part of its very character,
it is the changeless reality,
the same after as it was before.

52 *Just as space pervades all but remains absolutely*
unaffected, because of its extreme subtlety,
similarly this, present in all beings,
remains absolutely taint-free.

53 *Just as universes always arise*
and disintegrate in space,
so also do the senses arise
and disintegrate in the uncreate space.

54 *Just as space has never been consumed by fire,*
likewise this is never consumed
by death, sickness and ageing's fires.

B2g. Phases

The impure, those both pure and impure and those absolutely, perfectly pure are known respectively as 'ordinary beings', 'bodhisattvas' and 'tathagatas'[14]. The buddha-nature, summarised by the six previous points on 'nature' and so on, is explained through three phases by means of these three terms.

B2h. All-pervasiveness

Just as space, concept-free by nature, pervades everything, so also is the immaculate space all-pervading. The buddha-essence, which is the general characteristic of all phenomena, permeates those who have faults, those who have qualities and those who have the ultimate qualities, in the same way as space pervades all forms whether they be inferior, middling or excellent

B2i. Inalterability

Since the faults are but accidental whereas
its qualities are part of its very character,
it is the changeless reality[15],
the same after as it was before[16]

in the impure phase

1. Just as space pervades everything yet remains absolutely unpolluted by anything because of its extremely subtle, intangible character, similarly this buddha-nature, which is present in all beings, remains completely taint-free.

2. Just as universes always arise and disintegrate in space, so also do the sense faculties arise and disintegrate in the uncreate space of the buddha-nature.

3. Just as space has never been consumed by fire, likewise this is never consumed by the fires of death, sickness and ageing.

55 *Earth is supported by water, water by air,*
air is supported by space but space
is supported neither by air, water nor earth.

56 *In a similar way the aggregates,*
the elements and the senses are based
upon karma and defilements.
Karma and the defilements are always based
Upon a mode of thought which is wrong.

57 *This improper mode of thought has*
its basis in the mind's purity whereas
the true nature of mind has no basis in
any of the many phenomena.

58 *The aggregates, entrances and elements*
should be known as being similar to earth.
The karma and defilements of beings
are to be known as similar to water.

59 *The improper mode of thought*
is similar to air whereas the true nature
is like the element of space —
it has no base and no abiding.

60 *The improper mode of thought abides*
within the true nature of mind.
This improper mode of thought gives rise
to karma and the defilements.

61 *From karma and defilements' waters arise*
the aggregates, entrances and elements,
arising and disintegrating just as
everything begins and has an end.

62 *The nature of mind is like the space element:*
it has neither causes, nor conditions
nor these in any combination,
nor any arising, destruction or abiding.

63 *This true nature of the mind - clarity,*
is, like space, unchanging; not becoming
defiled by desire and so on, passing impurities
which from improper thinking spring.

A. Earth is supported by water. Water is supported by air. Air is supported by space but space itself is **not** supported by either air, water or earth.

B. In a similar way, the aggregates[17], the elements[18] and the sense faculties[19] are based upon karma[20] and negative affects. Karma and the negative affects are always based on an improper mode of thinking[21] and this improper mode of thinking is based on the purity of mind. The true nature of the mind, however, does not depend upon any of the various phenomena.

C. The aggregates, entrances[22] and elements should be known as being similar to the earth element. The karma and negative affects of sentient beings should be viewed as being similar to the water element and the improper mode of thinking as similar to the air element. The true nature of everything is like the space element insofar as it has no base and no abiding.

A. The improper mode of thought rests upon the true nature of the mind. This improper mode of thought gives rise to negative affects and karma. From the 'waters' of the negative affects and karma there arise the aggregates, entrances and elements. Just as the universe has origination and disintegration, so also do the impure aggregates and so on arise and disintegrate.

Ba. The nature of mind is like the space element inasmuch as it is causeless, unconditioned and free from any combination of causes and conditions and that it has neither inception, abiding nor destruction.

Bb. This true nature of mind, lucid clarity, is unchanging, like space. It does not become defiled by desire and the other negative affects; the accidental impurities which spring from an improper mode of thinking.

64 It is not produced by the waters
of karma, defilements and so forth
nor will it be burnt by the cruel fires
of ageing, sickness and death.

65 One should know that the fires three —
of death, sickness and age —
are similar respectively
to the fires which blaze
at the end of time,
in the hells and ordinarily.

66 Free from birth, ageing, sickness and death,
they have realised the true nature, just as it is.
On account of this the wise
have awakened compassion for beings,
and even though free from the miseries
of birth and so on they demonstrate these.

67 The sufferings of ageing, sickness and death —
these the deeply-realised have radically removed.
They are without them because their birth
is not brought about by karma and the defiled.

68 Since they have seen the truth, just as it is,
their compassionate nature shows birth, ageing, sickness and death
even though they have transcended birth and the rest.

69 Those by ignorance blinded see
the sons of the victors —
the ones who have realised
this changeless true nature —
as having birth and so on.
This is indeed a wonder!

70 Those who have reached the domain of realisation
appear within the immature's field of experience.
Therefore the skills and compassion
of these friends for beings are truly excellent.

Ca. This buddha-nature is not product of the waters of karma, negative affects and so on. It will never be singed by the cruel fires of ageing, sickness and death.

Cb. One should know that the three fires — of death, sickness and ageing — are respectively similar to the fire at the end of time[23], hell-fire and ordinary fire.

In the Phase of Partial Purity — Realised Bodhisattvas

Synopsis

Beyond birth, ageing, sickness and death, they have realised the true nature, precisely as it is. Even though they are free from the miseries of birth and so on, because the wise have this realisation of the true nature and therefore have awakened compassion for sentient beings, they demonstrate birth, ageing, sickness and death.

Detailed Presentation - General

These deeply-realised bodhisattvas have removed the sufferings of ageing, sickness and death by their very root. They no longer have these sufferings because their manifestation is not brought about by karma and the negative affects.

Because they have seen the truth, just as it is, then, since their very nature is compassion, they manifest birth, ageing, sickness and death, even though they have transcended these.

1st level bodhisattvas

Thus even those blinded by ignorance can see those sons of the victors[24] who have understood this changeless true nature. They see them as having birth etc. This fact is indeed wonderful!

Those who have reached the domain of the deeply-realised[25] manifest within the subjective range of experience of the spiritually immature. Therefore the skilful means and compassion of these, excellent friends for sentient beings, are truly excellent.

71 Even though they have transcended everything worldly,
the world they do not leave.
They act within the world for the world
but unblemished by worldly impurity

72 A lotus, born of water, by water is unblemished.
Similarly, even though they are born in the world,
by worldly things they are unblemished.

73 In order to accomplish their task
their brilliant intelligence
is like a fire blazing without cease.
They always rest evenly immersed
in meditative stability upon peace.

74 Due to previous impetus
and their being ideation-free,
no effort need be made
to bring beings to maturity.

75 They know precisely the ways and means
to train anyone and whichever teaching,
physical form, mode of conduct
or action would be appropriate.

76 Like this, those of unhindered intelligence
excellently engage themselves in benefitting
beings as limitless as the sky,
continually and spontaneously.

77 The way in which these bodhisattvas act
in the worlds to help beings
during the post-meditation phase
is the same as the tathagatas' way
of truly liberating beings.

78 Although this is true, the differences
between these bodhisattvas and the buddhas
are like those between the earth and an atom
or between an ox's hoof-print and the ocean.

2nd - 7th level bodhisattvas

Even though bodhisattvas on the 2nd — 7th levels have transcended all worldly activity, they do not depart from the world. They act within a worldly context for the benefit of worldly beings, yet remain unblemished by worldly impurities.

A lotus, which develops and arises in water, is unblemished by the water. Similarly, even though those bodhisattvas are born in the world, they remain unblemished by the world's impurities.

8th - 10th level bodhisattvas

To accomplish their task of benefitting beings, the brilliant intelligence of bodhisattvas on the 8th level is constantly ablaze, like a fire of dry wood. They always rest evenly immersed[27] in meditative stability[28] of peace.

Due to the impetus of previous wishing prayers, and to their being free of ideation, bodhisattvas on the 10th level need make no effort in order to ripen beings.

They know precisely the ways and means to train anyone, whomever it may be, i. e. the teachings, physical forms, modes of conduct which would be appropriate etc. In such ways, these bodhisattvas of unhindered intelligence most excellently engage themselves in benefitting beings, who are as limitless as space. They do this continuously and spontaneously.

Comparison of 10th level bodhisattvas' accomplishment with that of the buddhas

The way in which these bodhisattvas can act in the world, in order to help beings, during the 'post-meditation'[29] phase, is the same as the tathagatas' way of truly liberating beings. Although that 'benefit for others' aspect is truly like that, the difference of realisation between these bodhisattvas and the buddhas is like the difference between an atom and a planet or between the water in an ox's hoof imprint and in the ocean.[30]

79 *Because it has inexhaustible qualities,*
its nature is not to alter.
It is the refuge of beings
because it has no limits in the future,
right to the very end.
It is always non-dual
because it is non-conceptual.
It is also of indestructible character
because, by nature, it is uncreate.

80 *This has no birth because it is permanent,*
no death because it is everlasting,
no harm because it is peace and
no ageing because it is unchanging.

81 *It has no birth in a mental form*
because it is permanent. It has no death
through inconceivable death and transmigration,
because it is everlasting.

82 *It is unharmed by the disease*
of the finer karmic imprints
because it is peace.
It has no ageing
produced by untainted karma because it is immutable.

83 *This uncreate space has the attributes*
of permanence and so forth
which should be known respectively
through the first pair of verses
and likewise the next pair
and the next pair and the last.

84 *"Being endowed with inexhaustible qualities*
it has the attribute of permanence,
the quality of not altering.
Because it equals the furthest end
its attribute is everlastingness,
the nature of a refuge.

In the perfectly-pure phase: buddhahood

i. Its nature is not to alter into anything else
because it has inexhaustible qualities

ii. It is a refuge for beings because it has no future limits,
being present until samsara's end.

iii. It is always non-dual because it does not conceptualise.

iv. It is also of an indestructible character
because, by nature, it is the uncreate.

This perfectly-pure buddha-nature has no birth because it is permanent, no death because it is everlasting, no harm from sickness because it is peace and no ageing because it is changeless.

I. It has no birth, not even in a mental body,
because it is permanent.

II. It has no death, not even the 'inconceivable' change
of death and transmigration, because it is everlasting.

III. It is unharmed by the disease of the finer karmic imprints
because it is peace.

IV. It has no ageing, as an accumulated product of untainted karma, [31]
because it is the immutable.

This uncreate space has the attributes of permanence and so forth, which should be known respectively through the first pair of verses, i. e. (i) and (I), likewise the next pair, (ii) and (II), the next pair, (iii) and (III), and the last pair (iv) and (IV).

"Because it is endowed with inexhaustible qualities, the perfectly-pure buddha-nature has the attribute of permanence, the quality of not changing into anything else. Because it equals the furthest end, it has the attribute of everlastingness, the nature of a refuge.

Because its very character is not to conceptualise,
it has the attribute of peace; the non-dual true nature.
As its qualities are not things fabricated,
its attribute is immutability; the changeless nature."

It is the dharmakaya. It is the tathagata.
It is the highest truth. It is the ultimately-true nirvana.
Like the sun and its rays, these aspects are inseparable:
so there is no nirvana apart from buddhahood itself.

85 *In brief, since the meaning of this untainted space*
is divided into four aspects,
dharmakaya etc. should be known as four synonyms for it.

86 *that inseparable from the buddha qualities,*
the achievement of the potential, just as it is,
the true nature, neither false nor unreliable
and that having, from the very beginning,
the very nature of peace itself.

87 *Buddhahood is every aspect of true and perfect enlightenment.*
Nirvana is total removal of impurities, along with their latencies.
In the true sense, these are not different.

88 *Liberation's characteristic is to be inseparable from its qualities*
— complete, numberless, inconceivable and stainless as they are.
Such liberation as this is the tathagata.

Compare this to artists specialised in drawing one part to another,
yet whichever part one knew the others had not mastered.

89 *Their king and ruler gives them a canvas, with the order,*
"all of you must now away and paint my picture!"

90 *Having this received they commence its painting as best they can*
but one of them departs to some far and foreign land.

Because it is of a non-conceptualising character, it has the attribute of peace, the non-dual true nature. Because its qualities are not fabricated, it has the attribute of immutability, the changeless nature"[32].

B2j. Inseparability of the Qualities from the Buddha-Nature

It is the dharmakaya. It is the tathagata.
It is the highest truth.[33] It is the ultimately-true nirvana.[34]
Like the sun and its rays, these aspects are inseparable.
Hence there is no nirvana other than buddhahood itself.

In brief, since the meaning of the untainted space is divided into four aspects, then dharmakaya and so on (i. e. tathagata, highest truth and true nirvana) should be known as four synonyms for it.

That which is inseparable from the buddha-qualities is called dharmakaya. Full achievement of the buddha-potential, just as it is, is called tathagata. The true nature, neither false nor unreliable, is called the highest truth. That endowed, from the very beginning, with the nature of peace itself, is called nirvana.

Buddhahood is every aspect of true and perfect enlightenment. Nirvana is total removal of all impurities along with their latent subconscious traces. In the context of truth, these are not two different things.

Liberation has the characteristic of being inseparable from its qualities, which are complete, numberless, inconceivable and stainless. This liberation is the tathagata.

One might compare this to an example in which there are artists, each of whom is skilled in drawing one or another part of the body. Whichever part any one had individually mastered would not have been mastered by any other of them. One day their king and ruler summons them to the palace and gives them canvas with the order, "All of you must co-operate to paint my picture".

Having received this order, they apply themselves as best they can to the work of painting. One of them, however, departs to another

91 *Since this man was missing,*
through going to another place,
the portrait in all its parts
could not be finished.
Thus is an example made.

92 *The 'artists' are generosity,*
skilful conduct, patience et cetera.
Voidness, endowed with every finest aspect,
is said to be like the royal picture.

93 *Prajna, jnana and perfect freedom are like*
the sun's light, beams and orb,
because they are respectively bright,
radiant and pure, and since they are inseparable.

94 *Therefore until the achievement of buddhahood*
nirvana is never achieved,
just as without sunlight and sunrays
the sun could never be seen.

95 *Thus has the victor's essence been described*
through a tenfold presentation.
One should understand from the following examples
its presence within the confines of the defilements.

96 *Similar to a buddha in a decaying lotus,*
honey amidst bees, grains in their husks,
gold in filth, a treasure in the ground,
shoots and so on piercing through fruits,
a buddha-statue inside tattered rags,

97 *a monarch in a poor and ugly woman's womb*
or a precious image inside some clay,
this nature is within all beings present
but obscured by the impurity of passing defilement.

country. Since this man, having gone abroad, is missing, the picture in all its parts cannot be completed. Thus goes the example.

The 'artists' are generosity, right conduct, forbearance etc. [35]. Voidness (dharmakaya), endowed with every finest aspect, is said to be like the fully-completed picture.

Prajna, jnana[36] and perfect freedom from impurity are comparable to sunlight, sunrays and the orb of the sun because they are respectively luminous, radiant and pure; also because they are quite inseparable. Therefore, until the achievement of buddhahood, there is no nirvana — just as, without sunlight and sunrays, the sun could never be seen.

Thus has the victor's essence been described through a ten-point presentation. One should understand from the following examples its presence within the confines of the defilements.

C. 9 Examples Showing the Purification of Stains from this Changeless Essence

Similar to: —

1. a buddha in a decaying lotus,
2. honey amidst bees,
3. grains inside their husks,
4. gold in filth,
5. a treasure in the ground,
6. shoots and so on piercing through their fruits,
7. a buddha-statue inside tattered rags,
8. a future monarch in a poor and ugly woman's womb and
9. an image of precious metal inside a clay mould

this buddha-nature is present in all beings but obscured by the impurities of the temporary accidental impurities.

98 *The impurities correspond to the lotus, the insects, the husks,*
filth, the ground, the fruit, the tattered rags,
the woman strongly afflicted by burning sorrows and the clay.
The buddha, the honey, the grains, the gold, the treasure,
the nyagrodha tree, the precious statue,
the supreme ruler of the continents and the precious image
correspond to this supreme, immaculate nature.

99 *Someone endowed with pure divine vision,*
upon seeing the tathagata shining with a thousand marks adorned
within a decaying lotus, would remove him from the prison
of those petals of that 'flower of water born'.

100 *Similarly the sugatas (with their buddha eyes)*
see their own true nature even in those in the worst of hells
and, their nature being compassion present until the very end,
they bring freedom from all those veils.

101 *Once the sugata inside the closed decaying lotus had been seen*
by someone with divine vision, the petals were sliced asunder.
Likewise, when the buddhas see the essence of perfect buddhahood,
in beings but obscured by an impure shell of desire, hatred and so on,
through their compassion those victors destroy such obscuration.

102 *A clever man trying to get honey amidst swarms of insects*
would, having spotted it, employ skilful means
to separate that honey from the host of bees
and then actually obtain it.

103 *Likewise the great sages with their omniscient vision,*
upon seeing the honey-like causal ground, the essence,
cause total, radical relinquishment of the bee-like obscurations.

The impurities correspond to the lotus, the insects (bees), the husks, filth, the ground, the fruits, the tattered rags, the woman strongly afflicted by burning sorrows and the clay. The buddha, the honey, the grains, the gold, the treasure, the banyan tree, the precious statue, the supreme ruler of the four continents[37] and the image of precious metal correspond to the supreme, immaculate buddha nature.

First Example

A man endowed with pure divine vision, upon seeing a tathagata shining with a thousand beautiful marks but hidden inside a decaying lotus, would remove the tathagata from the confine formed by the petals of that flower known as 'the one of water born'.

Similarly, the sugatas[38], with their buddha-eyes, see their own true nature in beings, even in those in the 'hell of worst sufferings'[39] and, since their very nature is compassion, a compassion present until the very end of samsara, they free beings from their obscurations.

Once the sugata present inside the closed, decaying lotus has been seen by the person with divine vision, the petals would be cut asunder. Likewise, when the buddhas see the essence of perfect buddhahood in beings, but obscured by the impure shell of desire, hatred and the other negative affects, then, through their compassion, these victors destroy such obscurations.

Second Example

A clever man trying to procure some honey, which was in the midst of a swarm of insects (bees), would, having spotted it, find clever ways of isolating that honey from the bee-swarms and would then actually obtain it.

Similarly, when, with their omniscient eyes, the great sages (i. e. the buddhas) see the honey-like buddha-potential, the buddha-essence, within sentient beings, they cause radical, complete relinquishment of the bee-like obscurations covering it.

104 The man who tries to get the honey surrounded by myriads of bees
disperses all the bees and procures the honey as he planned.
The untainted intelligence which is in all beings is like the honey:
the buddhas, skilful victors over bee-like defilements, like the man.

105 Kernels of grains, still in their husks, are unusable for man.
Whoever wants them as food must remove them from their husks.

106 Similarly, whilst buddhahood, present in all beings but mixed
with defilement-impurities, has not been from defilement freed
then buddha-activity in the three worlds will not be accomplished.

107 Incompletely-threshed kernels of rice, buckwheat and barley
that have not been de-husked still have their husks and beards.
Just as these are not usable, tasty food for men,
likewise the 'lord of all qualities' present in living beings
and whose corps has not yet been freed from defilement,
will not give the taste of the joy of dharma
to beings afflicted by defilement-hunger.

108 The gold of a man on a journey dropped
into a place containing filth arot.
Being of indestructible nature,
for many centuries that gold remained
in that same place yet quite unchanged.

109 A god with perfect divine vision noticed it there told someone,
"There is gold here. Once you have cleansed this most valued thing
then do what can be done with such a precious substance. "

110 In a similar way, the Victors see the quality of beings,
which has sunken into the filth-like defilements,
and shower upon them true dharma's rain
that they be purified of defilement's mire.

The man who tries to get the honey surrounded by myriads of honey-bees disperses all the bees and procures the honey as he wishes. In this example, the untainted intelligence (buddha-nature) which is in all beings is like the honey and the victorious ones, skilled in vanquishing the bee-like negative affects, are like the man.

Third Example

Unthreshed kernels of grains, still inside their husks, are unfit for use as food by man. Whoever wants to use them for food has to first remove the grain from the husk.

Similarly, as long as the essence of the victors, present in all beings but mixed with the impurities of the negative affects, has not been freed from its entanglement with those negative affects, then its buddha-activity in the three worlds[40] will not be accomplished.

Not yet de-husked and incompletely-threshed kernels of rice, buckwheat and barley still have their husks, 'beards' and so on. Just as these are unusable as tasty food for man, so also is the 'lord of all qualities' (the buddha-nature), present in all beings but in a form which is still unliberated from the shell of the defilements, unable to give the taste of the joy of dharma to those beings, who are afflicted by the defilement-hunger.

Fourth Example

The gold of a man on a journey dropped into a place containing rotting rubbish. The gold, of indestructible character, remained in that same place, in the same condition, for many centuries.

One day, it was noticed there by a god endowed with perfect divine vision, who told someone seeking gold, "Once you have cleansed this substance, which is so highly-valued, then put it to the uses to which it can be put".

In a similar way, the victors see the quality of beings (the buddha-nature) sunken into the filth-like negative affects. They cause a rain of pure dharma to shower upon these beings to cleanse them of these negative affects' mire.

111 *Just as the gold fallen into the place arot*
with garbage was seen there by a god
who then with great insistence showed the man
that most supremely-beautiful of things,
so that it might be completely cleansed,
so also do the victors perceive
that most precious, perfect buddhahood
within all beings has fallen in
the defilements' great mire
and so they teach them all the dharma
in order that it may be purified.

112 Were there an inexhaustible treasure
underground beneath the house of a poor man,
neither would he know of its presence
nor could the treasure tell him: "Here I am".

113 Similarly, as beings have not realised
the very precious treasure contained within their mind,
the immaculate true nature to which nothing need be added
and from which nothing need be taken,
they continually experience many kinds
of suffering of 'deprivation'.

114 The jewel treasure contained in
the poor man's house would not tell him:
"I the precious treasure am here"
and the man would never know it there.

All beings, who have the dharmakaya
treasure within the mansion of their mind,
are to that poor man similar.

So the Great Sages have taken
worldly birth in a most perfect way
so that those that treasure could obtain.

115 Just as the imperishable quality of germinating
in the seeds of mangoes and other fruits,
in the presence of prepared soil, water and so on,
the body of a kingly tree will gradually produce,

Just as the gold that had fallen into that place filled with rotting rubbish was seen there by the god who then showed the man, with great insistence, that most beautiful thing so that it might be cleansed completely, so also do the victors see that the most precious and perfect buddha-nature within all beings has fallen into the great filth of negative affects and so they teach the dharma to everyone in order that it might be purified.

Fifth Example

Were there an inexhaustible treasure buried beneath the ground of a poor man's house, neither would the man know of it nor would the treasure be able to say to him, "I'm here!".

Similarly, since beings have not realised the very precious treasure which is contained within their minds, the immaculate true nature to which nothing need be added and from which nothing need be removed, they continually experience the many kinds of suffering of 'deprivation'.

The precious treasure contained beneath the pauper's house would not tell the man, "I, a precious treasure, am here" and the man would know nothing of its presence there. In this example, all beings who have this treasure of dharmakaya present within the mansion of their mind are like paupers and so the great sages, the buddhas, have taken birth in a most perfect way in the world so that these beings might obtain this treasure.

Sixth Example

Just as a seed, with its imperishable quality of germinating, is present in the mango and other fruits and, in the presence of the various necessary conditions — ploughed soil, water and so on — will gradually produce the substance of a king of trees, so also is this

116 So also within the rind-confine of beings' ignorance etc, is contained
the pure dharma nature. Likewise, when by virtue it is sustained,
it will the very substance of a 'king of victors' gradually attain.

117 Just as a tree grows from within a banana or mango fruit's skin,
due to conditions — humidity, sunlight, air, soil, space and time,
likewise is the seed and germ of perfect buddhahood contained
within the skin of that 'fruit' — sentient beings' defilements;
due to virtue's condition, this true nature will be seen and augment.

118 A god, having by the road a precious image of a tathagata discovered,
all wrapped in smelly tattered rags, would tell someone the fact
of it lying there at the roadside, so that it might be recovered.

119 Similarly, when the buddhas, of unhindered vision, see
the very 'substance' of the tathagatas (even in animals present)
but wrapped within the envelope of defilement,
they also show the means by which it may be set free.

120 A god with divine vision who had perceived the tathagata image,
precious by nature yet wrapped in smelly rags and lying by the road,
would point it out to folk that it might be freed.
Just like that, the victors see (even in animals) the buddha nature,
lying by samsara's road, wrapped in defilements tattered garb
and they teach the dharma in order that it might be liberated.

121 An ugly-looking woman, having no one
to whom to turn and staying in a pauper-home
may hold the glory of a king within her very womb
yet not know this ruler of men to be within her present.

pure dharmakaya nature contained within the confine of the 'peel' that is beings' ignorance and so on. Similarly, when it is supported by the virtue of the two accumulations[41], it will gradually become the very 'substance' of a king of victors.

Just as a tree grows out from within the skin of a banana or mango fruit, on account of the presence of the right conditions — water, sunlight, air, soil and time — so it is also with the seed or germ of perfect buddhahood contained within the skin of the negative-affect fruit of beings. Likewise, when the necessary condition, virtue, is encountered, then this true nature will be perceived, the perception will increase and will be finally realised[42].

Seventh Example

A god, seeing a precious image of the tathagata, wrapped in smelly tattered rags, lying by the side of the road, would tell someone about its presence there so that it could be retrieved.

Similarly when the buddhas, who have unhindered vision, see the very 'substance' of the tathagatas, present even in animals, wrapped up within the negative affects, they show the means for making it free.

A god with divine vision, who had seen the tathagata image, precious by nature, wrapped in smelly rags and lying by the road, would point it out to people that they might free it. In like way, the victors see the buddha-nature (which is present even in animals) lying on the road of samsara, wrapped in the tattered rags of the defilements, and they teach the dharma in order to liberate it.

Eighth Example

An ugly-looking woman, having no one to whom to turn and staying in a pauper hostel, may hold the glory of a future king in her womb but would be ignorant of the fact of his presence.

122 *Worldly existence is like the pauper hostel*
and impure beings are like the pregnant woman.
Having this being within her, she has a protector
and the embryo is like the immaculate nature.

123 *The woman is dressed in dirty clothes,*
her form unpleasant and in the pauper-home
she must endure the worst of sorrows,
even though a ruler dwells within her womb.
Similarly, even though within them
they have a protector residing,
beings believing themselves undefended
can never find their peace of mind,
being by defilement overpowered —
so in the ground of suffering' they remain.

124 *Upon seeing a complete and peaceful statue,*
cast in gold yet still within its mould,
externally like clay, those who know
would remove the outer covering
to cleanse the gold that lies within.

125 *The perfectly-enlightened perfectly see*
that the nature of mind, clarity,
is covered by transient impurities.
Hence from these obscurations they cleanse
beings, who are like mines of precious gems.

J26 *Just as an expert removes all the clay,*
knowing the nature of the peaceful statue
in bright stainless gold which it contains,
so likewise the omniscient know
the peace of mind like the cleansed gold:
chipping away, by means of dharma explanation,
they clean away each and every obscuration.

127 *Inside the lotus, the bees, the husk, the filth,*
the ground, the fruit skin, the tattered rags,
the woman's womb and the clay mould there are

In this example, worldly existence is like the pauper hostel and impure beings are like the pregnant woman. Since she does have this being within her, she has a future protector. The immaculate buddha-nature can be compared to the embryonic king in her womb.

The woman's body is dressed in dirty clothes, her form is unpleasant and she endures the worst of sorrows in the pauper hostel, even though a ruler is dwelling in her womb. Similarly, even though they have this protector residing within them, beings who consider themselves unprotected have no peace of mind, being overpowered by the negative affects, and so they stay in the ground of suffering.

Ninth Example

Upon seeing a complete and peace-inspiring image of cast gold, but still enclosed within its mould and having the external appearance of clay, one capable of recognising what was there would remove the outer coating in order to cleanse the inner gold.

The perfectly-enlightened perfectly see that the nature of mind, lucid clarity, is covered with transient impurity. Hence they purify beings, who are like a mine of jewels, of these obscurations.

Just as someone well-versed in the technique of casting removes all the clay because he knows the nature of the peace-inspiring image made of bright, stainless gold that it contains, so likewise do the omniscient know the peaceful nature of mind which is like the cleansed gold. They clean away all veils by knocking off the clay-like obscurations through various ways of explaining the dharma.

C1. Summary and Meaning of the Nine Examples

Within the lotus, the bee-swarm, the husk, the filth, the ground, the fruit skin, the tattered rags, the woman's womb and the clay

128 *the buddha, the honey, the kernel, the gold,*
the treasure, the great tree, the precious image,
the universal monarch and the golden figure.

129 *Similarly, it is said that the shell*
of defilements covering the nature of beings
is beginningless and unconnected with it
and that the stainlessness
of that nature of mind is beginningless.

130 *Desire, aversion and ignorance,*
these in their strongly active state
or as latent imprints,
that to be abandoned through insight,
that to be abandoned through cultivation,
the impurities present in the impure
and the impurities present in the pure —

131 *these nine have been illustrated by*
the examples of the lotus 'shell' and so on.
The 'shell' of subsidiary defilements
divides into infinite categories.

132 *Summarised briefly, the nine impurities,*
desire and so on, have been well illustrated
through nine examples — the lotus 'shell'
and so forth respectively.

133 *The pollutions respectively cause*
the four impurities of ordinary beings,
one of arhants, two of beings training in dharma
and two impurities of the wise.

134 *The mind is delighted*
by the 'mud-born' — the lotus
but later becomes dismayed —
such is desire's happiness.

mould are the buddha, the honey, the kernel, the gold, the treasure, the big tree, the precious image, the universal monarch and the golden figure. Similarly to what is seen in those examples, it is said that the shell of the negative affects which obscures the buddha-nature in beings is beginningless and unconnected with it. The stainlessness of the true nature of mind is also beginningless.

The Nine Examples of Impurity

1. Desire,
2. aversion,
3. ignorance,
4. these three (1, 2 &3) in their strongly active state,
5. these three as karmic conditioning,
6. those things which are to be abandoned for (achievement of) the path of insight[43],
7. those things which are to be abandoned for (achievement of) the path of cultivation[43],
8. the impurities present in the 'impure' 1st — 7th bodhisattva levels and
9. the impurities in the 'pure' 8th — 10th[44] bodhisattva levels:

these above nine types of impurity have been illustrated by the example of the lotus 'shell' and so forth. Although the shell of the subsidiary defilements could be divided into infinite categories, to describe it in brief nine sorts of impurity — desire etc. — have been well-illustrated by the above nine examples respectively i. e. the lotus 'shell' etc.

The Individuals in Whom These are Present

These pollutions respectively give rise to the four impurities present in 'ordinary beings' (1-4 above), one present in Arhats (5), two present in beings training in dharma (6-7) and two impurities of the 'wise' (8-9).

1. One's mind feels so happy to behold the beauty of a lotus, the 'flower born of mud', yet later becomes unhappy as the lotus grows old and withered. Happiness associated with desire is like that.

135 *When bees are very irritated, they sting.*
Likewise, once anger has arisen,
to the heart it brings but suffering.

136 Just as kernels of rice and other grains
are covered outwardly by husks and skins,
so similarly is the vision of the very essence
obscured by the 'shell' of ignorance.

137 Filth is something unpleasant —
like such filth is the active state,
causing those who are involved
in gratification to indulge.

138 When the wealth was covered, they,
not knowing, its treasure could not obtain.
In a similar way the spontaneously-arising
is concealed by ignorance's latent traces.

139 Just as the germ and so on split the husk
of their grain by their gradual growth,
so insight into thatness dispels likewise
'obscurations to be abandoned through insight'.

140 Those who, through following the path
of the realised, have overcome the very pith,
the beliefs that the destructible
and multiple could be a self,
still have obscurations to be abandoned
through the jnana of the path of cultivation.
These have been illustrated as
being like those tattered rags.

141 In the seven deep levels the impurities which remain
are comparable to impurities in the confine of a womb.
Release from them is like freedom from that womb
whilst non-conceptual jnana is like finally maturing.

142 The impurities related to the three deep levels
should be known as similar to the traces of clay.
These are those to be eliminated
by the vajra-like samadhi of the 'Great'.

2. When bees are very irritated, they sting. Likewise, once anger has arisen it brings suffering to the heart.

3. Just as kernels or rice and other grains are masked by their outer covering — the husks, so also is the vision of the very essence of buddhahood obscured by the 'eggshell' of ignorance.

4. Filth is something very unpleasant. The active states of the negative affects can be likened to filth because they cause those who are involved in 'desire realm' [45] to indulge in the objects which bring sense gratification.

5. When the wealth was covered up, the poor people, not knowing of its presence, could not obtain its treasure. Likewise beings who are correspondingly poor (Arhats) have the vision of the spontaneously-present jnana obscured by the karmic conditionings of ignorance.

6. Just as the germ and so forth pierce through their seed's shell by their gradual growth, so also does insight into the *thatness* of the buddha-nature dispel the obscurations to be abandoned through insight.

7. Those who, through integration with the 'path of the realised'[46] have overcome the beliefs that the 'destructible and multiple'[47] might be a self, the very core of those things which must be abandoned for (the path of) insight to occur, still have obscurations to be given up through the jnana of the path of cultivation; it is these that are being illustrated by the tattered rags.

8. The impurities present in the first seven bodhisattva levels are likened to the impurities of the confine of a womb. Freedom from them is like freedom from the womb and non-conceptual jnana is like the final maturation and birth of the royal child.

9. The impurities connected with the last three bodhisattva levels should be known as being like the traces of clay on the golden statue. These are to be eliminated by the vajra-like samadhi[48] of great beings (i. e. 10th level bodhisattvas).

143 *Thus the nine impurities, desire etc.,*
correspond to the lotus and the rest.
The buddha-nature corresponds
to the buddha and so on
being the three natures' union.

144 *Its three natures are the dharmakaya,*
the suchness and the potential.
These should be understood respectively
through the three, one and five examples.

145 *The dharmakaya should be known as two:*
the perfectly immaculate dharmadhatu
and the favourable conditions for this —
the teachings in their profound and manifold aspects.

146 *As it transcends the world,*
there is no example for it
manifest within the world,
therefore it has been represented
by corresponding the essence
to the tathagata's form.

147 *The teachings in their aspect subtle and deep*
should be known as like honey's taste unique
whilst the teachings in their manifold aspect
as like grains within their various husks.

148 *Suchness is said to be similar*
to the substance of gold
because this essence is immutable,
perfectly pure and most noble.

149 *One should know the potential as having aspects two,*
similar to the treasure and the tree grown from the fruit:
that since beginningless time naturally-present
and that perfected through proper cultivation.

Thus the nine impurities, desire etc., correspond to the lotus and so on.

The Nine Examples of the Buddha Essence

The buddha-nature corresponds to the buddha and the other eight examples because it is the union of three natures, namely, the dharmakaya, suchness and the buddha-potential. These should be understood respectively through the first three examples, the fourth one and the last five.

The dharmakaya should be known as twofold: —

a. the prefectly-immaculate dharmadhatu[49] and
b. the favourable conditions for it — the teachings in their profound and manifold aspects[50].

a. Because this transcends the world there is no suitable example for it manifest within the world. Therefore it has been explained here by drawing a similarity between the buddha-nature and the body of the tathagata in the lotus.

b. The teachings in their subtle and deep aspect should be known as being similar to the one taste of honey and the teachings in their manifold aspect as similar to the grains inside their various husks.

The suchness is described as similar to the substance of gold because this, the true nature of mind, is immutable, noble and perfectly pure.

The buddha potential should be known as having two aspects respectively similar to the buried treasure and the tree sprung from a fruit. They are known as: —

a. the aspect naturally present since beginningless time and
b. the aspect being developed, perfected through proper adoption of virtue.

150 From this twofold potential there is
achievement of the three kayas of the buddha:
the first kaya through the former
and the other two through the latter.

151 The essence-kaya, magnificent,
should be known as being similar
to the statue made of precious substance,
because that is natural and not-created
and it is a treasure of jewel qualities.

152 The perfect expression is like the chakravartin,
being endowed with the greater dharma's majesty.
Like the golden image are the emanations
having the very nature of a representation.

153 This ultimate truth of the spontaneously-born
is to be understood through faith alone —
The orb of the sun may shine
but it cannot be seen by the blind!

154 There is nothing whatever to remove from this,
Nor the slightest thing thereon to add.
Truly beholding the true nature —
when truly seen — complete liberation.

155 The buddha nature is devoid of any affect —
such an intrinsic characteristic
would be completely foreign.
Yet it is not devoid of the supreme qualities,
whose intrinsic characteristics
are indifferentiable from its domain.

156 He had taught in various places
that every knowable thing is ever void,
like a cloud, a dream or an illusion.
Then why did the Buddha declare
the essence of buddhahood to be there
in every sentient being?

The achievement of the three kayas of the buddha is considered as coming from these two aspects of the buddha potential. The first kaya (dharmakaya) comes about through the first aspect and the other two kayas (sambhogakaya and nirmanakaya) come through the second aspect.

The essence-kaya (svabhavikakaya)[51] resplendent with all its qualities, should be known as being similar to the buddha statue made of precious substances because its qualities are natural and uncreated and because it is a treasure of the jewels that are its qualities.

The embodiment of perfect expression (sambhogakaya)[52] is like the universal monarch because it is endowed with the great majesty of the mahayana dharma.

The apparitional bodies (nirmanakaya)[53] are like the golden statue because they have the nature of a representation.

The ultimate truth of spontaneously-present buddhahood — the buddha-nature — is to be understood through faith itself. This is like the orb of the sun which shines but which cannot be seen by those without eyes.

'There is nothing whatever to remove from this,
Nor the slightest thing thereon to add.
Truly beholding the true nature,
When truly seen — complete liberation."[54]

The buddha-nature is in itself devoid of any of its affects - the intrinsic characteristics of which are foreign to it. It is not however devoid of the supreme qualities — their intrinsic characteristics being undifferentiated from it.

D. The Purpose of the Teachings Concerning the Buddha Nature

General

It was taught in various places in the teachings of the second dharmachakra that all knowable phenomena are always void — like a cloud, a dream or an illusion. This being so, why was it taught in the third dharmachakra teachings that all beings have this essence of buddhahood?

157 There are five mistakes: faint-heartedness,
contempt for those of lesser ability,
to believe in the false,
to speak about the true nature badly
and to cherish oneself above all else.

So that those in whom these above were there
might rid themselves of them, therefore was it declared.

158 The ultimate true nature is always
devoid of any thing compounded:
so it is said that defilements, karma
and their full ripening are like a cloud etc.

159 The defilements are said to be like clouds,
karma is likened to the experience in dreams
and the full ripening of karma and defilements
- the aggregates — are likened to conjurations.

160 Previously was it thus presented.
Then, further to this, the presence,
of the buddha-nature, was taught ultimately
in the 'changeless continuity', as here,
so that these five faults could be abandoned.

161 Not learning in this fashion,
some people are disheartened,
through mistaken self-contempt,
and bodhicitta will not develop in them.

162 Some people, when proud, think, "I am best",
because bodhicitta has dawned in them,
and they strongly dwell on the idea
that those in whom it has not dawned are inferior.

163 Right understanding cannot arise
in those who think like this
and so, since they misinterpret the true,
they will not understand the truth.

There are five mistakes:

1. faint-heartedness,
2. contempt for beings with lesser understanding,
3. to believe in the untrue
4 to denigrate the true nature and
5. to cherish oneself above all else.

The Buddha taught about the presence of the buddha nature in all beings so that those in whom the above faults were present would be able to give them up.

More detailed explanation

According to the teachings of the second dharmachakra, the ultimate true nature is always devoid of any composite phenomenon. The negative affects, karma and the full maturation of these — the aggregates etc. — have been said to be like a cloud and so on.

The negative affects have been said to be like clouds. Karma is likened to that which is experienced in dreams and the full ripening of karma and the negative affects i. e. the aggregates are likened to an illusion or an apparition.

The preceding second dharmachakra was presented that way. Then, further to it, the presence of the buddha nature was taught in the ultimate teaching on the changeless continuity[55], as here, so that these five faults could be abandoned:

1. Not hearing such teaching about the buddha nature, some people become disheartened through mistaken self-contempt and so bodhicitta[56] will not develop in them.
2. Some people, when proud, think, "I am the best" because bodhicitta has dawned in them. They strongly entertain the idea that those in whom bodhicitta has not arisen are inferiors.
3. Right understanding will not arise in those who think in such a way and therefore, since they absorb the truth in a wrong way, they will not understand the real truth[57].

164 Beings' defects are not the true,
being but a fabrication and accidental,
In reality, these faults are not entities
whereas the qualities are naturally pure.

165 If one clings to the faults, the untrue,
and disparages the qualities, the true,
one will not have the loving kindness of the wise
which sees the similarity of others and oneself.

166 Through learning in such fashion
there will arise enthusiasm
respect, as towards the buddha,
prajna, jnana and great love.

167 Due to the growth of these five qualities,
the unwholesome aspects will be absent
and the similarity will be seen.
Through faultlessness, inherent qualities
and through loving kindness which sees
oneself and others' similarity,
buddhahood will be swiftly achieved.

This was the first chapter, on the 'Essence of the Tathagatas', from the analysis of the 'Potential for the Rare and Supreme' in the Ultimate Explanatory Mahayana Teaching on the Changeless Continuity.

4. The defects of beings are not their true nature since these defects are a fabrication due to various causes and they are transient. Actually, these faults are not existent entities and the qualities of the buddha nature are completely unsullied
5. If one adheres to the faults, which are not true, and disparages the qualities, which are true, one will not have that loving kindness of the wise which sees the similarity of oneself and others.

Through hearing about buddha nature in such a way, there will arise:

1. enthusiasm for practice,
2. respect for all beings as though they were the buddha,
3. prajna,
4. jnana and
5. great loving kindness.

Through the growth of these five qualities, the five unwholesome aspects[58] will be absent and the similarity of beings will be seen. Through understanding the faultlessness and inherent qualities of the nature of mind and through loving kindness, which sees the similarity of oneself and all beings, buddhahood will be swiftly achieved.

This was the first chapter, dealing with the 'Essence of the Tathagatas', from the analysis of the 'Potential for the Rare and Supreme' in this Ultimate Mahayana Treatise on the Changeless Continuity of the True Nature.



168 Purity, achievement, freedom,
value for oneself and others, basis,
depth, vastness and greatness of nature,
their duration and 'how-it-isness'

169 present the state of buddhahood according to
its nature, cause, fruit, function,
endowments, manifestation,
permanence and inconceivability.

The Fifth Vajra Point -Enlightenment

Enlightenment, the fruit attained upon completion of the path, has eight characteristics.

A. Brief Summary of Subject Matter

Through:
1. Its purity,
2. the way in which it is achieved,
3. its freedom from anything to be relinquished,
4. its value for oneself and others,
5. the basis for this twofold value,
6. depth, vastness and greatness of nature,
7. the duration of these and
8. 'how-it-isness'

B. Brief Summary of the Way it is Explained

- the level of buddhahood is presented according to:
1. its nature,
2. its cause,
3. its fruit,
4. its function,
5. its endowments,
6. its manifestation,
7. its permanence and
8. its inconceivability.

170 *That which has been described by*
'its nature is lucid clarity'
is like the sun and the sky,
obscured by the thick veils
of those multitudes of 'clouds' —
defilements and cognitive impediments
— which are but accidents.

Buddhahood has no stain,
is endowed with buddha-qualities,
is permanent, everlasting and without change.

Its achievement depends upon
non-conceptual and analytical jnana
regarding all phenomena.

171 *Buddhahood is indivisible yet one can categorise*
according to its qualities of purity;
the two qualities of jnana and freedom —
comparable to the sun and to the sky.

172 *This lucid clarity is uncreate.*
It is that which pervades
without any differentiation,
having all buddhahood's qualities,
far greater in number than
the sand grains in the river Ganges.

173 *The defilement and cognitive veils*
are said to be like covering clouds
since they are, by nature, non-existent,
they spread everywhere and are but accidents.

D. Detailed Explanation of these 8 Points

1 & 2 NATURE AND CAUSE

(a. Purity and How it is Achieved - Brief)

Nature

That which has been described as "Its nature is lucid clarity"[1] is like the sun and the sky, obscured by the thick veils of those multitudes of 'clouds' — the negative affects and cognitive[2] obscurations, which are but incidental.

Buddhahood is stainless, endowed with all the buddha-qualities, permanent, everlasting and unchanging.

Cause

Its achievement depends upon non-conceptual and analytical jnana concerning all phenomena.

(b. More Detailed Explanation)

bl. Nature

Buddhahood is in itself indivisible[3] yet can be analysed through categorising its qualities of purity[4] — the two characteristics of jnana and freedom from impurity — which are like the sun and the sky' respectively.

b2. The Way it Possesses these Qualities

This lucid clarity is uncreated. It is that which pervades all without any differentiation, being possessed of all the qualities of buddhahood, far greater in number than the sand-grains of the River Ganges.

b3. The Way it is Obscured

The defilement-obscuration and the cognitive-obscuration are said to be like clouds over the true nature of mind, since they are by their nature non-existent, they spread everywhere and they are but incidental.

174 *The causes of freedom from these two veils*
are the two jnanas, considered as being
the non-conceptual jnana and the ensuing jnana.

175 *Like a lake of purest water*
gradually overspread by lotuses.
Like the full moon
set free from Rahu's mouth,
and like the sun
liberated from the banked defilement clouds -
This is radiantly manifest
being stainless and of all qualities possessed.

176 *Such buddhahood is like the Victor, the best of all,*
like the honey, the kernels, the gold, so valuable,
the treasure, the great tree, the image of the Sugata,
made of that which is precious and pure,
like the monarch of the world and the statue of gold.

177 *Purity — no accidental defilements (desire and the others)*
is like the waters of the lake and so forth.
In brief it is described as being the fruit
of the non-conceptualising jnana.

178 *Authentic attainment of the buddhakayas,*
endowed with those qualities which are supreme of all,
is taught as being the result of the jnana which ensues.

179 *This is like the lake of pure water and so on*
because the silt of desire has been removed
and because it causes the waters of meditative stability
to sustain the 'lotus' beings who are to be trained.

b4. Cause for Removal

The causes which bring freedom from these two obscurations are the two jnanas — considered as the non-conceptual jnana and the ensuing 'inter-meditation'[5] jnana.

3. FRUIT

3a Summary of Examples of Stainlessness

3a1. Freedom from Negative Affects

Like a lake of purest water, gradually overspread with lotuses,
like the full moon set free from Rahu's mouth[6] and
like the sun liberated from negative affects' banked clouds:
this state of buddhahood is endowed with radiant manifestation
because it is stainless and possesses all qualities.

3a2. Freedom from Cognitive Obscuration

Such buddhahood is like the victor, best of all, like the honey,
the kernels, the gold, so valuable, the treasure, the great tree,
the sugata image made of pure and precious substances,
like the world-ruler and the golden image.

3b. More Detailed Explanation

3b 1. Fruit Achieved through Meditation and Inter-Meditation Jnanas

Purity, in the sense of freedom from the incidental defilements - desire etc. — is like the pure water of the lake and so forth. It is described in brief as being the fruit of non-conceptual jnana. The authentic achievement of the supremely-endowed buddhakayas is taught as being the fruit of the ensuing jnana.

3b2. Freedom from the Three Poisons

This buddhahood is like the lake of pure water and so on both because the silt of desire has been removed and also because it causes the waters of meditative stability to flow on the lotus-like beings to be trained.

180 It is like the unblemished full moon
because being freed from hatred's 'rahu',
it embraces all beings with its light
of great compassion and loving kindness.

181 Buddhahood is like the immaculate sun because,
being completely freed from the clouds of ignorance,
it dispels beings' darkness with its jnana's radiance.

182 Because it has peerless qualities,
because it gives the taste of true dharma
and because it is free from ignorance's shell,
it is likened to the Sugata, to honey and to the kernel.

183 Because it is naturally pure,
because it dispels beings' poverties
by its own wealth of qualities
and because it gives total liberation's fruit,
it is likened to gold, a treasure and the great tree.

184 Because it is the 'embodiment of jewel qualities',
because it is the 'supreme lord of bipeds'
and because its form is an image of precious composition,
it is likened to the bejewelled, the monarch and the golden.

185 Buddhahood — untainted and all-pervading —
is of an indestructible nature because it is everlasting,
at peace, permanent and undying.
It is the ground for benefitting beings.
The tathagatas are like space, the basis
for objects of the six sense faculties
to be experienced by the excellent.

It is like the unblemished full moon because it embraces all beings with its light of great compassion and loving kindness, being freed from the eclipse of hatred. Buddhahood is like the unblemished sun because it dispels the darkness of ignorance in beings by its light of jnana, being absolutely free from the clouds of ignorance.

3b3. Meaning in Connection with 9 Examples

It is likened to the sugata because it is matchless, being endowed with qualities equal to buddhahood alone. It is likened to honey because it gives the taste of the true dharma and likened to kernels because it is free from the husk of ignorance.

It is likened to gold because it is naturally pure, likened to a treasure because it dispels the poverty of beings by its wealth of qualities and likened to a great tree because it gives beings the fruit of total liberation.

It is likened to a statue made of precious substances because it is the 'embodiment of the jewel-like qualities'[7], likened to a monarch because it is the 'supreme lord of bipeds' and likened to the golden image because it manifests in the form of an image composed of precious qualities.

4. FUNCTION

4a In Brief

4a1. Way it Achieves Twofold Value

Buddhahood — untainted purity and all-embracing knowledge[8] — is of an indestructible nature because it is everlasting, at peace, permanent and deathless. It is the ground for benefitting beings. The tathagatas are like space; the basis for the objects of the six pure sense faculties to be experienced by the excellent[9].

186 *It is the condition*
for form beyond the four elements to be seen,
for the good and pure sound to be heard,
for the pure fragrance of perfect conduct
of the Sugatas to be smelt,
for the flavour of true dharma
of the great and deeply-realised to be tasted,

187 *for the bliss felt in samadhi to be experienced*
and for the essence, the deep nature, to be realised.
Therefore, when considered in a very fine way,
the Tathagatas, who give birth to true bliss,
are like space, devoid of reasons.

188 *The function of the two jnanas,*
expressed concisely, is to be known as
perfect fulfilment of the vimuktikaya.
and accomplishment of the dharmakaya.

189 *Being untainted and all-embracing,*
and since they are the uncreate ground,
the vimuktikaya and the dharmakaya should be known
as having two attributes and one.

190 *One is untainted because the defilements*
along with their accompanying conditioning, have ceased.
Jnana is considered as all-embracing
because it is unattached and unimpeded.

191 *They are uncreate since their nature*
is at all times indestructible.
This indestructibility has been mentioned
and explained as everlastingness and so on.

192 *Destructibility is to be known through these four aspects*
since they are the counterparts of everlastingness etc. —
decay, drastic change, interruption
and the inconceivable change of death.

4a2. Function when Everything is Pure

The tathagatas are the condition for the form beyond the four elements[10] to be seen, for the good and pure sounds of the dharma to be heard, for the pure fragrance of the sugatas' perfect conduct to be smelt, for the flavour of the true dharma of the great and deeply-realised to be tasted, for the bliss felt in samadhi to be experienced and for that which is, in essence, the profound nature[11] of everything to be realised. Therefore, when considered in a very fine way, the tathagatas, who give birth to true bliss, are like space[12], devoid of reasons.

4b. Detailed

4b1. The Aspects Which Achieve the Twofold Value

Put concisely, the function of the two jnanas, should be known as:

- perfect fulfilment of the 'embodiment of liberation' (vimuktikaya)
— accomplishment of the 'embodiment of dharma'[13] (dharmakaya)

Since the vimuktikaya is untainted and the dharmakaya is all-embracing and since they share the common attribute of being the uncreate ground, the vimuktikaya and the dharmakaya should be known as having two specific attributes and one common one.

4b2. Best Possible Value for Oneself

The vimuktikaya is untainted because negative affects, and their accompanying karmic propensities, have ceased. Jnana[14] is considered as all-embracing since it is unattached and unhindered by cognitive impediments.

Both are uncreate since their nature is at all times indestructible. This indestructibility has been mentioned above and explained as ever-lastingness etc. Destructibility is to be known through the following four aspects since they are the counterpart of everlastingness: decay, drastic change (sickness), interruption (of the previous existence i. e.

193 *Since enlightenment is free of these,*
it should be known as everlasting, at peace,
permanent and deathless.
This intelligence so stainless is 'the ground'
because it is the foundation for all virtuous qualities.

194 *Just as space, which is without cause,*
is the cause for seeing, hearing and so on
forms, sounds, odours, sensations and mental data,

195 *Likewise this is the condition for the untainted qualities*
to arise as objects of stable beings' sense faculties
through their unimpeded connection with the two kayas.

196 *Buddhahood is inconceivable,*
permanent, everlasting, at peace,
immutable, perfectly at peace,
all-embracing and concept-free.
Like space, it is unclinging,
completely unhindered,
free of coarse sensation,
invisible, imperceptible,
wholesome and immaculate.

197 *One's own fulfilment and benefit for beings*
are manifested through the vimuktikaya and the dharmakaya.
These two foundations, of own-value and value-for-others,
have the above qualities of inconceivability and so forth.

198 *Buddhahood is the domain of omniscient jnana*
and not within the scope of the three prajnas.
Therefore the jnana-kaya should be
understood as inconceivable for beings.

199 *Being so subtle, it is not an object of study.*
Being the ultimate truth, it is not contemplation's domain.
Being the profound universal essence,
it is not within the scope of the mundane
sorts of meditation and so on.

birth) and the inconceivable change of death. Since enlightenment is free of these, it should be known as everlasting, at peace, permanent and deathless.

4b3. Best Possible Value for Others

This stainless intelligence is the ground for benefitting beings because it is the basis for all virtuous qualities. Just as space is itself without cause yet is the cause for form to be seen, sound to be heard and odours, flavours, tactile sensations and mental objects to be perceived, similarly enlightenment is the condition for the untainted qualities to arise as objects of the sense faculties of those who are stable (bodhisattva mahasattvas)[16]. This occurs through their unimpeded connection with the two kayas[17].

5. ENDOWMENTS

Buddhahood is 1. inconceivable 2. permanent 3. everlasting, 4. at peace 5. changeless 6. perfectly at peace 7. all-embracing 8. concept-free, like space it is 9. uninvolved 10. completely unhindered 11. free of coarse sensations 12. invisible 13. imperceptible 14. pure and 15. immaculate.

One's own fulfilment and benefit for others are manifested through the vimuktikaya and the dharmakaya. These two foundations of value for oneself and value for others have the above qualities of inconceivability and so forth.

1. Enlightenment should be understood as inconceivable for beings different from the jnanakaya[18] since buddhahood is only the object of understanding of the omniscient jnana and is not within the scope of the three kinds of prajna[19].

   Since it is very subtle it is not within the scope of study. Since it is the ultimate truth it cannot be the object of contemplation. Since it is the profound true nature, it is not within the scope of 'worldly' meditations and so forth.

200 *This is because the immature*
have never seen this before —
like the blind before visible form.
Even the deeply-realised
are like the newly born,
seeing the sun from within their room.

201 *Permanent, since it has no origination,*
everlasting, since it has no cessation,
at peace, being free from both,
immutable, since it abides in the true nature,

202 *perfectly at peace, since it is cessation's truth,*
all-embracing since all has been understood,
concept-free, since it does not dwell,
unclinging, since all defilements have been dispelled,

203 *unhindered always, since the obscurations*
to knowledge have been purified,
free from coarse sensations,
being without the two and highly-suited,

204 *invisible, since it is formless,*
imperceptible, because it has no characteristic,
wholesome, since its nature is pure
and immaculate, all impurities being removed.

205 *Beginningless, centreless and endless,*
completely indivisible,
free from the two,
free from the three,
stainless and concept-free —
such is the dharmadhatu.
Understanding of its nature is the vision
of the yogin who abides in meditation.

> This is because 'immature' beings have never seen this enlightenment before — just as someone blind from birth has never seen form. Even the deeply-realised barely perceive it, like a newly-born babe perceives the sun from within the house of its birth.

2. **permanent** since it has no origination,
3. **everlasting** since it has no cessation,
4. at **peace** since it is free from both origination and cessation,
5. **immutable** since it abides within the true nature,
6. **perfectly at peace** since it is the truth of cessation,
7. **all-embracing** since all has been understood,
8. **concept-free** since it does not dwell on any idea,
9. **non-clinging** since all negative affects have been relinquished,
10. **unhindered** knowledge of everything since the cognitive obscuration has been purified,
11. **free from coarse sensations** being perfectly fit for samadhi since it does not have the two impediments of drowsiness and agitation,
12. **invisible** since it is formless,
13. **imperceptible** because it has no characteristics,
14. **wholesome** since its nature is pure and
15. **immaculate** since all impurities have been abolished.

6. ACTUALISATION

6a. The Essential Characteristics — in Brief

6a1. Who understands this Nature

Beginningless, centreless and endless, completely indivisible, free from the two extreme notions[20], free from the three obscurations[21], stainless and not the object of thoughts — such is the dharmadatu. Understanding of its nature is the vision of the supreme yogi[22], constantly abiding in meditation.

206 Unfathomable and greater in number,
than the sand-grains of the Ganga,
inconceivable and unequalled are the qualities
of the immaculate space of the tathagatas —
purged of every defect and related conditioning.

207 By various facets of the true dharma,
through its radiant embodiments and diligence
in accomplishing its aim of liberating beings,
its deeds are like those of a king of wishing-gems.
Although having different 'substantial' forms,
it is not really of such character.

208 The form aspects are the cause, establishing worldlings
on the path to peace, maturing them and predicting.
Moreover these worlds by their presence are ever graced,
just as the element of form ever abides in that of space.

209 That called 'the omniscience of the self-existent',
'buddhahood', 'supreme nirvana', 'inconceivability',
'victory over the enemy' and 'the own-nature'

210 is categorised according to its qualities
of profoundness, vastness and magnanimity,
through the essence kaya and so on — the kayas three.

6a2. The 5 Characteristics of Dharmakaya

Unfathomable[24] (1), greater in number than the sand grains of the River Ganges (2), inconceivable (3) and unequalled (4) are the qualities of the immaculate space of the tathagatas[23] — free from all the evils of the obscurations[24] and their accompanying mental imprints (5).

6a3. The 5 Particularities of Sambhogakaya

Through
1. various aspects of the true dharma,
2. its radiant embodiments,
3. spontaneous diligence in accomplishing the goal — the perfect liberation of beings,
4. its deeds are like those of a wish-fulfilling gem.
5. Although it appears in different 'substantial' forms, it is not of such a nature.

6a4. The Nirmanakaya

Establishing worldly beings in the path to peace, bringing them to maturity, predicting their enlightenment; the form kayas are the cause of their liberation. Furthermore, they are always present here, just as the form realm abides in the realm of space[25].

6b. More Detailed Explanation

6b1. General Classification

That which is called
— the all-knowing state of the self-existent,
— buddhahood,
— supreme nirvana,
— inconceivability,
— victory over the enemy (samsara) and
— the self (-cognisant) nature

is categorised through the qualities of depth, vastness and greatness of nature as the three embodiments (kayas): the essence kaya (svabhavikakaya) and so on.

211 Of these, the buddhas' essence-kaya
should be known as that which has
the five intrinsic characteristics
and, when put concisely, five qualities.

212 it is uncreate and indivisible,
utterly purged, purified of the two extremes,
definitively liberated from the obscurations three —
the defilements, ideational knowledge
and blockages to meditative mastery:

213 stainless, completely beyond concept,
and through being the domain of the Yogi,
and through the dharmadhatu being, essentially,
pure, it is clarity.

214 The svabhavikakaya is truly endowed with the qualities
of immeasurability, unaccountability, inconceivability,
imcomparability and ultimate purity.

235 It is respectively immeasurable and so on
because it is vast, immeasurable,
beyond the scope of intellectual speculation,
unique and rid of even the conditioning.

6b2. Presentation of Each Kaya

SVABHAVIKAKAYA - The Essence Kaya

Of these, the buddhas' svabhavikakaya should be known as that possessing five intrinsic characteristics and, in brief, five qualities.

5 intrinsic characteristics of svabhavikakaya

Being:

1. uncreate and indivisible[26],
2. completely free from the two extreme notions[27],
3. definitively freed from the three obscurations: negative affects, the cognitive obscuration and obstructions to meditative balance,
4. stainless and beyond thought,
5. it is lucid clarity, because it is the domain of the supreme yogis[28] and because the dharmadhatu is in essence perfectly pure.

5 principal qualities of svabhavikakaya

The svabhavikakaya is truly endowed with the qualities of:

1. immeasurability,
2. unaccountability,
3. inconceivability,
4. incomparability and
5. ultimate purity because, respectively:

1. of its vastness,
2. of its immeasurable qualities,
3. it is beyond the scope of intellectual speculation,
4. it is unique and
5. all obscurations and their accompanying latencies have been relinquished.

216 It takes the form of perfect expression because:
it uses perfectly the various dharmas,
it manifests real attributes and has
uninterrupted activity to benefit beings,
being the natural outflow of pure compassion,

217 it completely, exactly, fulfils aspirations,
spontaneously and without conceptual agitation,
and because it has miraculous abilities
like those of the gem fulfilling all wishes.

218 It is being shown here in facets five —
its uninterrupted speech, emanation and deeds,
these being absolutely uncontrived
and it manifesting not its true identity.

219 Just as a gem is actually not
the various hues it can pick up,
so likewise the all-embracing
is not the way it appears to be
due to situations of various beings.

220 Through greatest compassion knowing all worlds,
having seen all worlds, whilst never leaving the dharmakaya,
through various forms, apparitional by nature,
the one excellently born into the highest birth

SAMBHOGAKAYA - The Kaya of Perfect Avail

details of its 5 aspects

The Buddha takes the 'form of perfect avail'[29] because:

1. this perfectly utilises the various aspects of dharma,
2. it faithfully manifests the real attributes,
3. it is the uninterrupted action of benefitting beings, the natural outflow of buddhahood's pure compassion,
4. it perfectly fulfils the wishes of beings, exactly as they want, doing so in a spontaneous and concept-free way and
5. it has miraculous powers, like those of a wish-fulfilling gem.

the 5 qualities these show

The sambhogakaya is shown here in its five aspects of:

1. its uninterrupted dharma speech,
2. its unceasing emanation,
3. its unceasing deeds,
4. these three being truly uncontrived and
5. it manifesting what is not its true nature.

how it manifests according to circumstances

A jewel may appear as coloured due to various background colours but it has no such substance. Similarly, the all-embracing nature, buddhahood, appears in various forms due to various conditions brought about by beings but it has no such substance.

NIRMANAKAYA - the Emanation Kaya

manifestation of the 12 deeds of a supreme nirmanakaya

Through the greatest compassion there is knowledge of every world. Having this awareness of all the worlds, although there is never departure from the dharmakaya, nevertheless, through various forms, which are apparitional in their nature, the one who had been excellently born into the highest birth then descends from Tusita,

221 descends from that 'Realm of Great Joy',
enters the royal womb and is nobly born on Earth.
Perfectly skilled in every science and craft,

222 delighting in his royal consorts' company,
renouncing, practicing the path of difficulty,
going to the place called Enlightenment's Very Heart',
he vanquishes the hosts of mara.

223 Then, perfect enlightenment, he turns the wheel of dharma
and passes into nirvana - in all those places, so impure,
the nirmanakaya shows these deeds as long as worlds endure.

224 Knowing the means (through such terms as
'impermanence', 'suffering', 'no self and 'peace'),
the nirmanakaya instils weariness with the world
in beings of the three dimensions,
thereby causing them to apply themselves
to suffering's transcendence.

225 To those excellently established on the path of peace,
who believe themselves nirvana to have reached,
he teaches the thatness of all phenomena
in 'The White Lotus of Dharma' and others,

226 wherefore they turn away from their former belief
and, inspired to well adopt wisdom and skilful means,
he brings them to maturity in the highest yana
and predicts their enlightenment supreme.

227 Being profound, the very best of all powers
and cleverest guidance for the immature
according to their specific needs,
these are respectively known as 'the deep',
'the vast' and 'the great by nature'.

the 'Realm of Great Joy' (1), enters his royal mother's womb (2), and then is nobly born in Earth (3).

Perfectly skilled in every science and craft (4), then delighting in his royal consorts' company (5), he renounces (worldly life) (6) and practises the path of difficulty (7). Having gone to the place known as 'The Very Heart of Enlightenment'[30] (8), he there vanquishes the hosts of Mara (9). Then he achieves perfect enlightenment (10), turns the wheel of dharma (11) and passes into nirvana (12). In all those places, so impure, the nirmanakaya shows these deeds as long as worlds endure[31]

function of these manifestations — progressive training of beings

a. Knowing the means for training beings (through such terms as 'impermanence', 'suffering', 'no-self and 'peace'[32]), the nirmanakaya instils weariness with samsara in all beings in the three worlds[33], thus causing them to truly enter the path to nirvana.

b. Through authentic teachings, such as the 'White Lotus Sutra'[34] and others, the nirmanakaya shows the true nature of all phenomena to those (sravakas and pratyekabuddhas) who have genuinely entered the path to peace but think (mistakenly) that they have already reached nirvana. The nirmanakaya makes them turn away from their former belief and, having requested them to adopt skilful means (upaya) and wisdom (prajna), brings them to maturity within the supreme yana[35].

c. The nirmanakaya then gives, to those who are ready, predictions concerning their supreme enlightenment.

6c. Grouping a. by reason b. by nature

a. These kayas are respectively known as 'the deep one', 'the vast one', and 'the one great by nature', being profound, the best possible ability to help beings and cleverest guidance for the immature[36] according to their specific needs.

228 The first of the above is the dharmakaya
whilst the latter are the form kayas.
Just as forms abide in space,
the latter abide in the former.

229 Through infinite causes, an inexhaustible number of beings,
compassionate love, miraculous powers, perfect knowledge,
having the very best, mastery over all qualities,
having vanquished the evil of death, insubstantiality
and being the protector of the worlds — they are permanent:

230 because, having devoted their bodies, lives and resources,
they uphold the true dharma,
because of completely fulfilling their initial promises
to benefit beings,

231 because the stainless and pure compassion of the buddhas
permeates all beings,
because they manifest, through the bases of miraculous powers,
by which they display abiding,

232 because, having perfect knowledge, they are freed
from believing in a samsara—nirvana duality,
because they have very best of bliss
of constant and unimaginable samadhis.

233 because even though they act in the world,
by worldly qualities they are unblemished,

b. The first of these is the dharmakaya[37], and the latter two the form kayas. The latter abide in the former just as form abides in space.

7. *PERMANENCE*

7a. Reasons — in brief

The three kayas are permanent because of: —

1. endless causes,
2. the inexhaustible number of beings,
3. great compassionate love,
4. their miraculous powers,
5. perfect knowledge,
6. their having the greatest possible bliss,
7. their mastery over all the qualities,
8. the evil of death having been vanquished,
9. having no material essence and
10. being the protector of the world.

7b. Expanded Explanation-

The two form kayas are constantly present in samsara because: —

1. they hold the true dharma, having devoted their bodies, lives and resources to this for cosmic aeons.
2. of completely fulfilling their initial promise to benefit all.
3. buddhahood's stainless pure compassion totally permeates beings.
4. they show their form through the support of their miraculous powers, by which they remain in the world.

They do not forsake samsara because: —

5. having perfect knowledge, they are free from believing in a samsara-nirvana duality.
6. they always have the unimaginable, supreme bliss of samadhi.
7. even though they act in the world, they are unblemished by worldly characteristics.

because, being immortal and having attained the state of peace,
there is no opportunity for the evil of death.

234 *because the victors, whose nature is uncreate,*
have been forever perfectly at peace
and because they are most suited as refuge and so forth
for those without a source of refuge.

235 *The first seven reasons demonstrate the form kayas' permanence*
and the last three demonstrate the dharmakayas permanence.

236 *Since it is ineffable, consists of the ultimately true,*
is not the object of intellectual investigation,
is beyond example, is peerless and comprised
of neither conditioned existence nor 'peace',
it is the domain of the buddhas,
inconceivable for even the deeply-realised.

237 *Inconceivable because it is ineffable,*
ineffable because it is the ultimately true,
ultimately true because it cannot be investigated intellectually
intellectually uninvestigatable because it cannot be deduced.

The dharmakaya is permanent because: —

8. being immortal and having achieved the state of peace, the 'evil of death' cannot roam there.
9. in the victors, whose nature is uncreate, birth and death have been, since beginningless time, pacified.
10. it is perfectly suited for being the permanent refuge and so forth for those without a refuge.

The first seven reasons demonstrate the permanence of the form kayas and the last three demonstrate the permanence of the dharmakaya.

8. INCONCEIVABILITY

8a. In Brief

Since:

1. it is ineffable,
2. it consists of the ultimate truth,
3. it is not the object of intellectual investigation,
4. it is beyond exemplification,
5. it is peerless and
6. it is comprised of neither conditioned existence nor 'peace',

enlightenment is the sphere of the buddhas, inconceivable even for the deeply-realised.

8b. In Detail

1. inconceivable because it is ineffable,
2. ineffable since it is the ultimate truth,
3. the ultimate truth since it cannot be investigated intellectually
4. not to be investigated intellectually since it is non-deducible,

238 non-deducible since it is peerless,
peerless because it is uncomprised,
uncomprised because it does not abide
since qualities and faults are not conceptualised.

239 For five reasons is the dharmakaya inconceivable,
being by them extremely subtle,
and by the sixth are the form kayas inconceivable,
since they are non-substantial.

240 Through their attributes of jnana insurpassable,
great compassion and others like these,
the victors have perfected every quality and are inconceivable.
Therefore is this final point, the spontaneously-present,
not even understood by great sages who have received empowerment.

This was the second chapter, on enlightenment, from the Analysis of the Potential for the Rare and Supreme in this 'Ultimate Mahayana Treatise on the Changeless Continuity of the True Nature.'

5. non-deducible since it is peerless,
6 peerless since it is comprised in neither samsara nor the Arhants' peace[J8],
7. not comprised since it abides in neither of these and
8. non-abiding since there are no thoughts of 'qualities' or 'defects'.

For the first five of the above reasons, the dharmakaya is extremely subtle and therefore inconceivable. For the sixth, the form kayas are not the substantial bodies they appear to be and hence they also are inconceivable.

Through their attributes of insurpassable jnana, great compassion and so forth, the victors have reached the full completion of every quality. They are inconceivable. Therefore this last topic of the spontaneously-presenf[39] means that they are not even understood by the great sages who have received the empowerment of light from all the buddhas[40].

This was the second chapter, on enlightenment, from the Analysis of the Potential for the Rare and Supreme in this 'Ultimate Mahayana Treatise on the Changeless Continuity of the True Nature. '



241 *Fulfilment for oneself and benefit for others are*
the ultimately-true kaya and its dependent relatively-true kayas.
The fruits of freedom and perfect maturity
are their sixty-four qualities.

242 *The ground for acquiring fulfilment for oneself*
is the embodiment of the ultimate truth.
The symbolic embodiments of the great sages
are the ground for the greatest possible altruism

243 *The first kaya is endowed with freedom's qualities —*
powers and so on.
The second with maturity's qualities —
the marks of a perfect being.

The Sixth Vajra Point
—The Qualities of Buddhahood

1. Synopsis of the Number of Qualities in Terms of the Two Sorts of Kaya.

1A. ANALYSIS OF THE KAYAS

Fulfilment for oneself and benefit for others[1] are embodied in the ultimately-true kaya and its dependent relatively-true kayas. These have sixty-four qualities which result from freedom and perfect maturity.

1B. ATTRIBUTION OF QUALITIES

The basis for acquiring fulfilment for oneself is the embodiment of the ultimate truth (paramarthakaya). The symbolic embodiments of the great sages (samvrtikaya) are the basis for the best possible benefitting of sentient beings.

The first of these is endowed with the qualities of freedom[2] i. e. the powers and so forth. The second is endowed with the qualities of maturity[2] — the marks of a perfect being.

244 Against ignorance's veils, the powers are like a vajra
and the fearlessnesses in any situation like a lion.
Like space are the tathagatas' distinctive qualities
and like the moon in water the two aspects victors manifest.

245 To know the appropriate and the inappropriate,
the full maturation of actions, faculties, temperaments,
wishes, the paths which lead everywhere,

246 meditative stability and so on — that unblemished by defilement,
remembrance of former states, divine vision and peace
the ten powers of perfect knowledge are these.

247 Such powers — the appropriate and inappropriate,
full maturations, temperaments, beings' wishes,
the various paths, the defiled and perfectly pure,
the groupings of faculties, remembrance of former states,
divine vision and the way to exhaust impurity —
are like a vajra because they penetrate ignorance's armour,
shatter its walls and hew down its tree.

2. Detailed Explanation of Each of these Categories

2A INTRODUCTION TO THE EXAMPLES AND THEIR SIGNIFICANCE

The powers are like a vajra which destroys the veils of ignorance. The fearlessnesses are like a lion in any situation. The distinctive qualities of the tathagata are likened to space and the two kinds of form kaya manifested by the buddhas likened to the moon in water.

2B. DETAILED PRESENTATION OF EACH OF THE QUALITIES

2B1. The Qualities of Freedom - the Ultimately-True Kaya

2B1a. 10 Powers of Perfect Knowledge

The 10 powers are perfect knowledge of:

1. the appropriate and the inappropriate[3],
2. the full maturation of actions,
3. the various sorts of faculties of beings,
4. their different temperaments>
5. their wishes,
6. the path which lead everywhere,
7. meditative stability etc. — that which is unstained by the negative affects,
8. remembrance of former states,
9. divine vision and
10. peace.

how these powers are exemplified

Knowledge of the appropriate and inappropriate, the full maturation of actions, temperaments, beings' wishes, the various paths, defiled and perfectly-pure samadhi, the groupings of faculties, remembrance of former states, divine vision and the way to exhaust impurity: these powers are like a vajra because they penetrate ignorance's armour, shatter its walls and hew down its tree.

248 *In everything perfectly enlightened,*
in bringing cease to hindrances,
in teaching the path and stating cessation,
they have four kinds of fearlessness.

249 *Because they themselves know and help others know*
every aspect of the knowable,
because they have relinquished and help others relinquish
those things which must be relinquished,
because they teach and make taught
and because they have attained and help attain
the utterly stainless highest attainment,
they truthfully tell others their own realisation
and in so doing are unhindered in any way.

250 *Just as in all parts of the jungle*
the king of wild animals is never fearful,
moving fearlessly amongst all other animals,
so also does that lion, the king of victors,
remain, in any gathering, completely fearless
independent, stable and highly skilful.

251 *The buddhas are unmistaken and do not noisily chatter,*
their mindfulness is impeccable and their mind
is never not resting in meditation.
They do not harbour ideas of various kinds.

2B1b. 4 Kinds of Fearlessness

the essence of these

Their four kinds of fearlessness are:

1. knowledge of their perfect enlightenment with respect to every phenomenal domain[4],
2. in teaching the obstacles and how to stop them,
3. in teaching the path and
4. in stating their achievement of cessation.

the function of these fearlessnesses

1. Because they themselves know and help others know every aspect of the knowable[5],
2. because they themselves have relinquished and help others relinquish those things which must be relinquished[6],
3. because they teach and make taught what ought to be taught[7] and
4. because they have attained and help others attain the utterly stainless highest attainment[8],

they can truthfully tell others of their own realisation and in so doing are completely unhindered.

the example for fearlessness

Just as the lion, the king of wild animals, is never afraid, no matter which part of the forest he be in, and moves fearlessly amongst the other wild animals, so also does that lion, who is the king of victors, remain, in any gathering, fearless, independent, stable and highly skilful.

2B1c. 18 Distinctive Qualities

the essence of these 18

1. Buddhas make no mistakes,
2. they do not chatter noisily,
3. their mindfulness is never at fault,
4. their mind is never not-resting in meditation and
5. they do not harbour ideas and thoughts of various kinds.

252 *Never is their impartiality something undeliberate*
and their mighty aspiration is never subject to degradation;
nor is their diligence, their memory nor their prajna,
nor their perfect liberation and perception —
the jnana of liberation.

253 *Their activities are preceded by jnana*
and that jnana to time's injuries is not prone.
These eighteen qualities and more
are those teachers' attributes alone.

254 *For great sages there are no mistakes, chatter, unmindfulness,*
mental agitation, various forms of ideation or casual indifference.
Aspiration, diligence, memory, perfectly pure and immaculate prajna,
constant, perfect liberation and the jnana of perfect liberation,
which sees all aspects of the knowable — these are theirs
and these never suffer from any deterioration.

255 *All three activities, whatever they may be*
are preceded and accompanied by jnana.
Their perfect knowledge constantly and extensively
penetrates the three times without hindrance.
Such having been realised, the buddhas,
those victorious ones with compassion's magnificence
achieve a perfect and fearless turning
of the great wheel of the true dharma for beings.

6. Never is their impartiality something undeliberate.
7. Their mighty aspiration to help beings is never subject to degradation,
8. nor is their diligence,
9. their memory,
10. their prajna,
11. their perfect liberation or
12. their perception through the jnana of perfect liberation.
13. The actions of their perfect bodies are preceded by jnana,
14. as are the actions of their pure speech and
15. their noble mind.
16. Their jnana is unobscured with respect to the past,
17. the present and
18. the future.

These eighteen, and other, qualities are the distinctive attributes of our teachers — the buddhas.

the function of the eighteen qualities

For the buddhas, the greatest sages, there are no mistakes, chatter, unmindfulness, mental agitation, various forms of ideation or casual neutrality. Aspiration, diligence, mindfulness and memory, perfectly pure and immaculate prajna, constant perfect liberation and the jnana of perfect liberation which sees all aspects of the knowable — these are theirs and never suffer any deterioration.

All three activities (body, speech and mind) are preceded by and accompanied by jnana[9]. Their perfect knowledge constantly and extensively penetrates the three times without hindrance. These eighteen powers having been realised, those victors, the buddhas, endowed with compassion's magnificence, accomplish a perfect and fearless turning of the great wheel of the true dharma for beings.

256 Earth and the others have properties of specific character
— their nature is not that of space.
Space's own intrinsic characteristic,
non-obstruction, is absent in matter.
Earth, water, fire, air and space
are equally common to all the worlds
but not even so much as an atom
of the distinctive attributes of a buddha
is common to any of the worlds.

257 Perfectly level and marked with wheels,
his feet are broad and ankles unobtrusive.
Long are his fingers and toes
which are themselves interwebbed.

258 Soft is his skin and fine his youthful flesh.
His body has seven elevated parts.
Like an antelope's are his calves
and like an elephant's are his private parts recessed.

259 His torso is like a lion's
and clavicles not hollow but well-filled.
His shoulders are elegantly rounded
and rounded, soft and even are his arms.

260 His arms are long and his perfectly-pure body
by an aura of light is surrounded.
His neck is like a conch and without blemish
and cheeks like those of the king of beasts'.

261 Equal are his forty teeth.
They are very pure and closely-set,
immaculate and evenly-aligned;
the eye-teeth perfect and excellently white.

262 His tongue is long, unending and inconceivable,
with the most perfect faculty of taste.
The spontaneously-born one has a voice
like the song of the kalavinka bird or Brahma's melody.

the example for these distinctive qualities

Earth and the other elements (water, fire and wind) have properties of a specific character but their nature is not that of space. Space's own intrinsic characteristic, non-obstruction, is absent in matter. Earth, water, fire, wind and space are equally common to all the worlds but not even so much as an atom of these distinctive attributes of a buddha is in common with any of the worlds.

2B2. The Qualities of Maturity - the Relatively-True Kayas

2B2a. the Thirty-Two Marks of a Perfect Being

1. His feet are perfectly level and marked with dharmachakras.
2. They are broad and the ankles are unobtrusive.
3. The fingers and toes are long.
4. The digits of the hands and feet are connected by a web.
5. His skin is soft and his flesh fine and youthful.
6. His body has seven elevated parts.
7. His calves are like those of an antelope.
8. His private parts are recessed, like an elephant's.
9. His torso is like a lion's.
10. His clavicles are not hollow but well-filled with flesh.
11. The tops of his shoulders are elegantly rounded.
12. His arms are soft, round and even.
13. His arms are long.
14. His perfectly-pure body is surrounded by a light-aura.
15. His neck is as immaculate as a conch.
16. His cheeks are as magnificent as a lion's.
17. He has forty teeth, equal numbers on each jaw.
18. The teeth are very pure and closely-set.
19. The teeth are immaculate and evenly-aligned.
20. The eye-teeth are perfect and excellently white.
21. His tongue is long, unending and inconceivable.
22. He possesses the most perfect faculty of taste.
23. This spontaneously-born one has a voice as sweet as that of a kalavinka bird or as Brahma's melody.

263 The supreme of beings has beautiful eyes
like blue lotuses, and like an ox's are his eyelashes.
With its immaculate white urna hair, his face is handsome to behold;
his head bears a mound and his skin is pure, fine and golden.

264 The hairs on his body are exceeding fine and soft,
one from each and curling to the right and to the top.
His hair is impeccable and like a deep-blue gem.
As well-rounded as a perfect nyagrodha tree,

265 the ever-good and incomparable great sage has the strength
of Narayana in his body firm. These two and thirty marks,
vividly brilliant and beyond any concept's grasp,
are by our teacher taught as those of a lord of men.

266 Just as the form of the autumn moon in a cloudless sky
is seen on the azure waters of a lake,
so also are the all-embracing one's form kayas
seen by all the victor's sons in the perfect buddha mandala.

267 One should know that these sixty-four qualities
and their respective causes here follow their order
in the 'Jewel Discourse'—the Ratna Sutra.

268 Being invulnerable, undisheartened, peerless and motionless,
they are illustrated by the examples of a vajra,
a lion, space and the clear moon in water.

24. The supreme of beings has beautiful eyes, like blue lotuses:
25. His eyelashes are as handsome as an ox's.
26. With its immaculate white urna hair[10], his face is handsome to behold.
27. His head is adorned with a mound.
28. His skin is pure and fine.
29. His skin is golden-hued.
30. The hairs on his body are exceedingly fine and soft, one in each pore, curling to the right and upwards.
31. His hair is impeccable and like a deep-blue gem.
32. As well-rounded as a perfect nyagrodha tree, the ever-good one, the incomparable great sage, has the strength of Narayana in his firm body.

These thirty-two marks are ablaze with light and completely beyond the grasp of concept. Lord Buddha, our teacher, has taught them as being the marks of a lord of men.

the example for the 32 marks

Just as the form of the autumn moon in a cloudless sky is seen in the azure waters of a lake, so also are the form-kayas of the all-embracing seen by all the buddhas' sons in the perfect buddha mandala[11]

3. Scriptural Source

One should know that these sixty-four qualities and their respective cause here follow their order of presentation in the Jewel Discourse (Ratna Sutra)[12].

4. Recapitulation of the Examples

4 A. GENERAL ATTRIBUTION OF EXAMPLES

Since the ten powers are invulnerable, the four fearlessnesses are not disheartened, the eighteen distinctive qualities are peerless and the two form kayas are motionless[13], they are compared respectively to a vajra, a lion, space and the clear moon in water.

269 Of these powers and so on, six, three and one,
have completely dispelled, respectively,
cognitive, meditative balance and those
accompanied by their latent conditioning.

270 Thus they have pierced, destroyed and felled
the armour-like, wall-like and tree-like.
Being firm, resistant, steadfast and invulnerable,
these powers of the sages are vajra-like.

271 Why firm? because they are resistant.
Why resistant? because they are steadfast.
Why steadfast? because they are invulnerable
Since they are invulnerable they are like a vajra.

272 Being fearless, unconcerned and stable,
and since his skill is supreme, the lion of men,
the one triumphant, is likened to a lion —
fearless in the midst of any gathering.

273 Having definite knowledge of everything,
he stays absolutely fearless of anyone.
Since he clearly sees that even purified beings
are not his peer, he remains uninfluenced.

274 Since his noble mind is constantly attentive
to each and every phenomenon, he has stability.
Having transcended the state of latent ignorance,
exceedingly difficult, he possesses skilful mastery.

275 Worldlings, sravakas, those one sided,
the wise and that which spontaneously arises —
their understandings being progressively subtler,
can be exemplified through elements five.

4B. DISCUSSION OF THE EXAMPLES

4B1. The Qualities of Freedom

The Vajra as Symbol of the Powers

Of the ten powers, six dispel the cognitive obscuration, three dispel the hindrances to meditative balance and one dispels the negative affects, along with their latent mental conditioning. Therefore these powers are truly like a vajra because they pierce, destroy and fell the armour-like, wall-like and tree-like obscurations.

general significance

The powers of the sage are like a vajra because they are firm, resistant, steadfast and invulnerable. Why firm? — because they are resistant. Why resistant? — because they are steadfast. Why steadfast? — because they are invulnerable. Since they are invulnerable, they are like a vajra.

The Lion as a Symbol of the Fearlessness

in brief

Since he is fearless, unconcerned and stable and since his skill is supreme, the lion of men, the buddha, is likened to a lion — fearless in the midst of any gathering.

in more detail

Having definite knowledge of everything, he remains absolutely fearless of anyone. Since he clearly sees that even purified beings are not his peer, he remains uninfluenced. Since his noble mind is constantly attentive to each and every phenomenon, he possesses stability. Having transcended the state of latent ignorance[14], exceedingly difficult to eradicate, he is endowed with skill.

Space as an Example of the Distinctive Qualities

Since, from worldlings to sravakas, to those of one-sided[15] practice, to the wise[16], to the spontaneously-arising[17], the degree of understanding is ever more subtle, there are five examples (the five

276 Buddhas are like earth, water, fire and air,
being sustenance for all the worlds.
They are like space, being beyond the characteristics
of both worldly existence and that which transcends it.

277 *into two and thirty qualities then*
are aspects of dharmakaya made,
though they are as inseparable as a gem's
colour, its brilliance and its shape.

278 Those attributes, which, when seen, contentment inspire,
are known as the 'two and thirty' (marks)
which are founded in the kayas two — the nirmanakaya
and the sambhogakaya which makes the dharma perfect.

279 Those far from purity and those close to it see these in two ways
— as being in the world or as the mandala of the victors —
like the form of the moon, beheld in water or in space.

This was the third chapter, on the qualities, from the Analysis of the Potential for the Rare and Supreme, in the Ultimate Mahayana Treatise on the Changeless Continuity of the True Nature.

elements) given to illustrate them. The buddhas are like earth, water, fire, and wind since they are the basis for the sustenance of all the worlds[18]. They are like space since they are beyond both worldly existence and that which transcends the world.

the indivisibility of the above

Although the dharmakaya is analysed in terms of these thirty-two qualities of freedom, they are in fact inseparable from each other, just as a gem's colour, brilliance and shape are inseparable.

4B2. The Qualities of Maturity

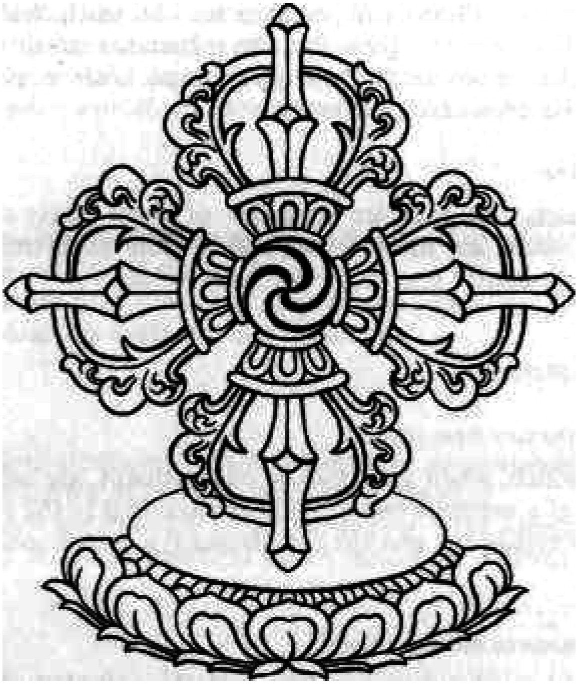
how the marks belong to the two form kayas

Those attributes which, when seen, inspire contentment, are called the thirty-two marks of a supreme being. They are founded in the two form kayas i. e. the nirmanakaya and the sambhogakaya, which makes the dharma perfect.

apprehension of these - moon in water example

Those ordinary beings, far from purity, and those mahabodhisattvas close to purity see these in two different ways; as being something in the world or as the mandala of the buddhas. This is like seeing the form of the moon, either reflected in water or in space.

This was the third chapter, on the qualities, from the Analysis of the Potential for the Rare and Supreme, in this Ultimate Mahayana Treatise on the Changeless Continuity of the True Nature.



280 With respect to the temperaments of students,
the means for training them, the trainings
which are suited to their temperaments,
and their movements in terms of time and space,
the all-embracing are always spontaneous in their acts.

281 Endowed with jnana's mighty sea,
full with a multitude of gem-like qualities,
and with the sunlight of virtue and jnana,
the buddhas have achieved all yanas.

Without middle or end — exceedingly vast,
buddhahood is all-pervading, just like space.
Perfectly seeing that this treasure of unsullied qualities
is in every being, without the slightest distinction,
they dispel defilements' and knowledge's cloud lattices
with the wind of their perfect compassion.

The Seventh Vajra Point -Buddha Activity

1. Synopsis

1A. Its Spontaneity

With respect to the temperaments of students, the means for training them, the trainings which are suited to their temperaments, and their movements in terms of timeliness and place of manifestation, the all-embracing are always spontaneous in their activity to benefit beings.

1B. Its Ceaselessness

Endowed with jnana's mighty sea, full with a multitude of gem-like qualities and with the sunlight of virtue and jnana, the buddhas have achieved all yanas[1].

Without middle or end - exceedingly vast, buddhahood is all-pervading, just like space. Perfectly seeing that this treasure of unsullied qualities is in every being, without the slightest distinction, they dispel defilements' and knowledge's cloud lattices with the wind of their perfect compassion.

282 *Since thoughts of 'for whom', 'by what means',*
'through what training', 'where' and 'when' do not arise,
these masters of wisdom are spontaneous at all times:

283 *for whom' — the temperaments of those to be trained,*
'by what means' — which of the many training techniques,
'through what training' — which actions to use to train them
and 'where and when' — on what occasion.

284 *Buddha-activity is unceasing because it is devoid of conceptualising*
with regard to true freedom, freedom's support, the fruit of freedom,
authentic possession of this fruit, the obscurations which veil it
and the necessary conditions for breaking through them.

285 *Genuine release is the ten levels;*
its cause is the two accumulations.
Its fruit is supreme enlightenment;
an enlightenment beings really possess.

286 *its obscuring veils are the endless defilements,*
the subsidiary defilements and the latencies.
Great compassion is the condition for destroying these.

287 *These six points should be known as respectively being*
like an ocean, the sun, space, a treasure, clouds and the wind.

2. **Detailed Explanation**

2A. Its Spontaneity[2]

this spontaneity is non-conceptualising

Since thoughts of 'for whom', 'by what means', 'through what training', 'where' and 'when' do not arise, these masters of wisdom are spontaneous at all times:

it is uninhibited by space or time

'For whom' refers to the temperaments of those to be trained. 'By what means' refers to which of the many training techniques would be appropriate. 'Through what training' - which actions should be used to train them and 'where and when' — on what occasion and whereabouts.

2B. Its Unceasingness

introduction of key-terms

Buddha-activity is unceasing because it is devoid of conceptualising with regard to: true freedom, freedom's support, the fruit of freedom, authentic possession of this fruit, the obscurations which veil it and the necessary conditions for breaking through them.

what those key-terms signify

— Genuine release is attained in the ten bodhisattva levels.
— Its cause is the two accumulations[3].
— Its fruit is supreme enlightenment;
— an enlightenment, the nature of which beings really possess.
— Its obscuring veils are the endless root negative affects,
the subsidiary affects and their latent conditioning.
— Great compassion is the condition for destroying these.

the examples for these

These six points should be known as respectively like an ocean, the sun, space, a treasure, clouds and the wind.

2S8 *The levels are like an ocean whose waters are jnana and*
which possesses the qualities as its ocean's gems.
The two-accumulations are like the sun,
since by them all beings are sustained.

289 *Enlightenment is like space,*
being vast, centreless and without end.
The basic character of beings is like a treasure,
being the very nature of utterly perfect enlightenment.

290 *The covering defilements are like cloud-hosts,*
being fleeting, pervasive and not entities.
Compassion is like a mighty wind,
being ever-present to dispel them.

291 *Since their release is for others' benefit,*
since they see the equality of themselves and beings
and since their deeds have not been fully completed,
their activity is unbroken until samsara's end.

292 *Like Indra, the drum, clouds, Brahma,*
the sun, a wish-fulfilling gem, space
and earth is the tathagata.

293 *If the ground here had the quality of flawless lapis-lazuli,*
then one would see appear in it, through its clarity,
the king of gods accompanied by hosts of young goddesses,

294 *'perfectly Victorious' — his resplendent palace,*
the divine abodes, other places with various wonders
and all the many kinds of enjoyments that gods possess.

explanation of the examples

The bodhisattva levels are like an ocean whose waters are jnana and which possesses qualities as its ocean's gems. The two accumulations are like the sun, since by them all beings are sustained. Enlightenment is like space, being vast, centreless and without end. The basic character of beings is like a treasure, being the very nature of utterly perfect enlightenment.

The covering negative affects are like cloud-hosts, being accidental, pervasive and not real entities. Compassion is like a mighty wind, being ever-present to dispel them.

summary of unceasing activity

Since their release is for others' benefit, since they see the equality of themselves and beings[4] and since their deeds have not been fully completed, their activity will not cease until samsara's end.

3. Expanded Explanation through 9 Examples

3A. Summary of Nine Examples

Like Indra, the drum, clouds, Brahma, the sun, a wish-fulfilling gem, space, and earth is the tathagata.

3B. Explanation of Each Example

3B1. INDRA - The Example of Physical Emanation

the example

If the ground here had the quality of flawless lapis-lazuli, then one would see appear in it, through its clarity, an image of the king of gods, accompanied by hosts of young goddesses, 'Perfectly Victorious' — as his resplendent palace is called, the divine abodes, other places with various wonders and all the many kinds of enjoyments that gods possess.

295 Seeing these appearances, multitudes of men
and women living on the Earth's surface would exclaim:

296 '0! may we also, before long, become like this divine king'.
Having made such a prayer, that it be realised,
they would truly adopt virtue and persist.

297 Though they may not realise that these are just appearances,
they would, nevertheless, through virtue, be reborn as gods
when they had departed from the surface of this Earth.

298 These appearances are absolutely unintentional and without shift.
However, their presence on Earth is accompanied by great benefit.

299 In a similar way, beings with faultless faith and so forth
will, through practising these qualities,
see the perfect buddha manifest in their mind —

300 endowed with the marks and meaningful signs.
They see him walking, standing, sitting, sleeping;
enacting all the various modes of conduct,

301 proclaiming the teaching of peace or, without speaking,
remaining in meditation, performing various sorts of miracle
and being with magnificence and splendour full.

302 Having seen this and felt aspiration for such buddhahood,
they apply themselves to it most excellently.
Through properly adopting its causes, the desired state is reached.

303 These appearances are completely concept-free and involve no shift.
Though this be so, they bring to the world tremendous benefit.

304 Ordinary beings are held not to understand that,
'these are one's own mind's manifestations' yet
to see such forms nevertheless bring them benefit.

305 Progressively, through what is seen, established in the yana,
they will see the inner true dharmakaya through eyes of jnana.

Seeing these appearances, multitudes of men and women living on the Earth's surface would exclaim, 'O! may we also, before long, become like this divine king'. Having made such a prayer, in order that it be realised, they would truly adopt virtue and persist in its practice.

Though they may not realise that these are just appearances, they would, nevertheless, through virtue, be reborn as gods when they had departed from their lives on the surface of this Earth. These appearances are absolutely unintentional and without shift on Indra's part. However, their presence on Earth is accompanied by great benefit.

explanation of its meaning

In a similar way, beings with faultless faith and other virtuous qualities will, through developing these qualities by their practice, see the perfect buddha manifest in their mind. They see him endowed with the 32 major marks and 80 meaningful signs.

They see him walking, standing, sitting, sleeping; enacting all the various modes of conduct, proclaiming the teaching of peace or they see him, without speaking remain in meditation, perform various sorts of miracle and being full of magnificence and splendour.

Having seen this and felt aspiration for such buddhahood, they apply themselves to its achievement most excellently. Through properly adopting its causes, the desired state is reached.

These appearances are completely concept-free on the buddha's part and involve no shift[5]. Though this be so, they bring to the world tremendous benefit. Ordinary beings are held not to understand that, 'these are one's own mind's manifestations' yet to see such forms of the buddha nevertheless brings them benefit.

Progressively, through what is seen, they become established in the mahayana, they will see the inner true dharmakaya through eyes of jnana.

306 If all the earth were rid of fearful places and became flawless lapis,
lustrous and beautiful with all that jewel's qualities —
free from impurity, magnificent and of smooth, even surface,
then there would appear, on account of its purity,
the various divine abodes and the form of the king of gods.
By such a ground's qualities' gradual disappearance,
these things would once again become non-apparent.

307 In order to obtain such a state, many men and women would turn
to the 'precepts of close observance' — true generosity and so on,
scatter flowers and do other like deeds, their mind full of aspiration.

In a similar way, in order to become this 'mighty victor king'
who had appeared in their mind, comparable to pure lapis-lazuli,
the victors' sons develop their 'mind' perfectly,
their spirit being filled with great joy.

308 Just as the reflection of the form of the king of gods
appears in the clear lapis-lazuli ground,
so also does the reflection of the king of mighty sages form
appear in the clear ground which is beings' minds.

309 For beings, the appearances and disappearances of these reflections
occur because of their mind's either unpolluted or polluted condition.
Similar to the manifestation of form in the worlds,
these should not be taken as entities 'existent' or 'extinct'.

310 Through the power of the gods' former goodness,
the dharma drum in the divine realms,
without effort, location, mental form or concept,

311 exhorts all the uncaring gods over and over again with its throbs
of 'impermanence', 'suffering', 'no-self and 'peace'.

expansion of the example

If all the earth were rid of fearful places and became flawless lapis lazuli, lustrous and beautiful with all that jewel's qualities - free from impurity, magnificent and of smooth, even surface, there would appear, on account of its purity, the various divine abodes and the form of the king of gods. Later however by such a ground's qualities gradually disappearing, these things would once again become non-apparent.

In order to obtain such a state, many men and women would turn to the 'precepts of close observance'[6] — true generosity and so on, scatter flowers as offerings and do other like deeds, their mind full of aspiration.

the meaning of this

In a similar way, in order to become this 'mighty victor king', who had appeared in their mind, comparable to pure lapis-lazuli, the victors' sons develop their 'mind set on enlightenment'[7] perfectly, their spirit being filled with great joy.

summary; how these appearances are not entities

Just as the reflection of the form of the king of gods appears in the clear lapis-lazuli ground, so also does the reflection of the king of mighty sages' form appear in the clear ground which is beings' minds.

For beings, the appearance and disappearance of these reflections occur because of their mind's either unpolluted or polluted condition. As with the manifestation of Indra's form in the worlds, these buddha forms should not be taken as entities 'existent' or 'extinct'.

3B2. THE DIVINE DRUM- The Example of Buddha-Speech

the example

Through the power of the gods' former virtue, the dharma drum in the divine realms, without effort, location, mental form or concept, exhorts all the uncaring gods over and over again with its throbs of 'impermanence', 'suffering', 'no-self and 'peace'.

312 Like this, the all-pervading is without effort and so on,
yet his buddha-speech permeates all beings without exception,
teaching the noble doctrine to those of good fortune.

313 Just as the divine drum's throb sounds for devas, through their karma,
so also the sage's dharma speech arises in the world due to karma.
Just as its sound, without effort, source, form or mind, brings peace,
so also, without effort and the others, is peace procured by dharma.

314 The sound of the drum in the celestial citadel is the cause
which both bestows fearlessness, to vanquish Asura armies
when through defilement wars occur, and ends divine playfulness.
Like this, that arising from the likes of formless meditation
proclaims, in the worlds, the way of the insurpassable path of peace,
to totally defeat sentient beings' defilements and suffering.

315 Universal, joyously beneficial and having threefold miracles,
the sages' melody is superior to the celestial cymbals.

316 The mighty sound of the divine drum earthlings' ears cannot reach.
Yet samsara's subterraneans can hear the throb of buddha-speech.

317 In the heavens, tens of millions of celestial cymbals resound to
reinforce desire's fires.
Yet those whose identity is compassion effect a single melody to
extinguish sufferings' fires totally.

its meaning

Like this, all-pervading buddhahood is without effort and so on, yet its buddha-speech permeates all beings, without exception, teaching the noble doctrine to those who are karmically ripe.

its significance

Just as the divine drum's throb sounds in the deva realms, through the power of their former karma, so also the sage's dharma speech arises in the world due to worldly beings' former karma. Just as the divine drum's sound, without effort, source, form or mind, brings peace, so also, without effort and the others, is peace procured by dharma.

The sound of the drum in the celestial citadel is the cause which bestows fearlessness, to vanquish Asura armies when, through their defilement,, wars occur. It also ends divine playfulness.

As in the example, that arising from the formless dhyanas[7] and other meditations, proclaims, in the worlds, the way of the insurpassable path of peace, in order to totally defeat sentient beings' defilements and suffering.

its superiority

Universal, joyously beneficial and having threefold miracles[8], the sages' melody is superior to the celestial cymbals.

its miraculous activity

The mighty sound of the divine drum cannot be heard by those on earth yet those beings in the underground reaches of samsara can hear the buddha's speech.

In the heavens, tens of millions of celestial cymbals resound to reinforce desire's fires. Yet those buddhas, whose identity is compassion, effect a single melody to extinguish sufferings' fires totally.

318 The beautiful and pleasant music of cymbals in the heavens
creates an increase in their mental agitation.
The speech of the tathagatas, whose nature is compassion,
turns the mind towards samadhi and stimulates reflection.

319 In brief, it is said that the cause of happiness,
for those in each and every universe, in heaven or earth,
depends entirely upon that very melody
which in every world is manifest all-pervasively.

320 Just as those with no hearing cannot experience subtle sound
and even with divine hearing not all sounds can be heard,
so also is the subtle dharma, the domain of very finest jnana,
to be heard by just those few whose mind is undefiled.

321 The rainy season's clouds continually and effortlessly
downpour vast amounts of water onto the earth
and are the cause for good and bountiful crops.

322 Likewise clouds of compassion, without any conceptualisation,
rain down the waters of the victors' noble teaching
and cause the harvests of virtue for sentient beings.

323 Provided that the world is engaged in virtue's ways,
the wind-borne clouds will cause a fall of rain.
Likewise compassion's wind causes buddha-clouds to cascade
their rain of true teachings to increase virtue in beings.

324 In the world, due to great compassionate love and knowledge,
the lord of all sage's clouds abide amidst a space unblemished
by either that which changes or the changeless.
They have, as their unspoilt essence, samadhi and dharani's waters,
which for the harvest of virtue there are the very cause.

The beautiful and pleasant music of cymbals in the heavens only creates an increase in their mental agitation whereas the speech of the tathagatas, whose nature is compassion, turns the mind towards samadhi and stimulates reflection.

In brief, it is said that the cause of happiness, for those in each and every universe, in heaven or earth, depends entirely upon that very melody of the buddhas' speech which is manifest all-pervasively in every world.

who hears the subtle dharma

Just as those with no hearing cannot experience subtle sound and even with divine hearing not all sounds can be heard, so also is the subtle dharma, the domain of very finest jnana, only able to be heard by those few whose mind is undefiled.

3B3. CLOUDS - The Example of the All-Pervading Compassionate Mind

brief outline of example

The rainy season's clouds continually and effortlessly downpour vast amounts of water onto the earth and are the cause for good and bountiful crops. Likewise clouds of compassion, without any conceptualising, rain down their waters of the victors' noble teaching and cause the harvests which are the virtues of sentient beings.

expansion of example

Provided that the world is engaged in virtue's ways[9], the wind-borne clouds will cause a fall of rain. Likewise compassion's wind causes buddha-clouds to cascade their rain of true teachings to increase the virtue in beings.

There are present in the world, due to great compassionate love and knowledge, the lord of all sages' clouds. These abide in a space unblemished by either that which changes or the changeless[10]. They have as their unspoilt essence samadhi and dharani's waters, which are the very cause for the harvest of virtue in the worlds.

325 Cool, delicious, soft, light water fallen from the clouds
acquires so many tastes through contact with salty and other grounds.
Likewise the rain of the eightfold water of the sublime,
falling from the heart of that vastest cloud of compassionate love,
assumes many a flavour according to beings[1] various states of mind.

326 Those of appreciative faith, the middling and those with animosity
form three groups comparable to humans, peafowl and craving spirits.

327 in the cloudless end of spring, it is men and these non-flying birds,
and in the summertime, when it rains, the craving spirits, who suffer.
This example is made since, depending on whether there is or not
a rain of dharma from compassion's multitudes of clouds,
then worldly beings will either aspire to or have animosity for dharma.

328 Deluging mighty raindrops, hurling down hailstones or thunderbolts,
clouds do not consider the small fauna or those run to the hills.
Likewise the clouds of perfect knowledge and compassionate love,
with their very fine or larger drops, do not mind that some
will purify their defilements and others tend to believe in a self.

329 In this samsara of beginningless births and deaths,
there are five sorts of sentient being.
Just as there is no nice smell in excrement,
among those five there is no contentment
Their sufferings are like the unceasing pain
of burns, wounds, chemical scalds and so on.
Compassion's clouds cause a mighty rain
of true dharma which will soothe all those.

330 Those endowed with prajna have no longing
for even the highest celestial or human sovereignty,
having understood that divine death and transmigration,
as well as humans' constant searching, are 'misery'.
They have also seen, through prajna and through following
with trust the tathagatas' excellent teachings:
'this is suffering', 'this is its cause'
and 'this is its cessation' through 'understanding'.

the vessels

Cool, delicious, soft, light water fallen from the clouds acquires so many different tastes through contact with salty and other grounds. Likewise the rain of the eightfold water of the sublime, falling from the heart of that vastest cloud of compassionate love, assumes many a flavour according to beings' various states of mind.

effortless application

Those of appreciative faith, the middling and those with animosity form three groups comparable to humans, peafowl and craving spirits.

In the cloudless end of spring, it is men and these non-flying birds, and in the summertime, when it rains, the craving spirits, who suffer. This example is made since, depending on whether there is or not a rain of dharma from compassion's multitudes of clouds, then worldly beings will either aspire to or have animosity for it.

Deluging mighty raindrops, hurling down hailstones or thunderbolts, clouds do not consider the small fauna which are exposed or those animals which can run to the hills for shelter. Likewise the clouds of perfect knowledge and compassionate love, with their very fine or larger drops[11], do not mind that some beings are going to purify their defilements whilst others will tend to believe in a self.

dharma is the ideal remover of suffering

In this samsara of beginningless births and deaths, there are five sorts of sentient beings[12]. Just as there is no nice smell in excrement, there is no happiness in those five realms. Their sufferings are like the unceasing pain of burns, wounds made by weapons, chemical scalds and so on. Compassion's clouds cause a mighty rain of true dharma which will soothe all those.

Those endowed with prajna have no longing for even the highest celestial or human sovereignty, having understood that divine death and transmigration, as well as humans' constant searching, are 'misery'. They have also seen, through prajna and through following with trust the tathagatas' excellent teachings: 'this is suffering', 'this is its cause' and 'this is its cessation' through the path - 'understanding'[13].

331 Just as the disease need be diagnosed, its cause eliminated,
a healthy, state achieved and the remedy implemented,
so also should suffering, its causes, its cessation
and the path be known, removed, attained and undertaken.

332 Without effort and without leaving the Brahma-heaven,
Brahma in any divine abode can manifest his presence.

333 Similarly, without ever departing from dharmakaya, the great victor
effortlessly manifests his emanations in any sphere, to the mature.

334 Without leaving his palace, Brahma manifests in the sensuous realm.
Seeing him there makes its gods abandon seeking sense gratification.
Similarly, the sugatas, while never departing from dharmakaya,
are seen in every world-sphere by those who are ready.
This vision is constantly causing them to relinquish impurity.

335 Due to both the power of his own former prayers
and the gods'[1] virtue, Brahma appears effortlessly;
the Spontaneous One's emanated form appears similarly.

336 Descent, entry into the womb, going to his father's palace, enjoyment,
solitary practice, subduing negativity, attainment of enlightenment,
teaching the path to the citadel of peace — having demonstrated these,
the mighty sage become invisible to those of insufficient maturity.

Just as the disease need be diagnosed, its cause eliminated, a healthy state achieved and the remedy implemented, so also should suffering, its causes, its cessation and the path be known, removed, attained and undertaken.

3B4. BRAHMA - the Example of Emanation

outline of example

Without effort and without leaving the Brahma-heaven, Brahma can manifest his presence in any of the divine realms. Similarly, without ever departing from dharmakaya, the great victor effortlessly manifests his emanations in any sphere to those who are karmically mature.

explanation of example

Without leaving his palace, Brahma manifests in the sensuous realm[14]. Seeing him there makes its gods abandon their seeking of sense gratification. Similarly, the sugatas, while never departing from dharmakaya, are seen in every world-sphere by those who are ready. This vision is constantly causing them to relinquish impurity.

cause for being seen like that

Due to both the power of his own former prayers and the gods' virtue, Brahma appears effortlessly in their worlds; the spontaneous one's emanated form appears through similar reasons.

the twelve deeds of the nirmanakaya

Descent from Tusita, entry into the womb, going to his father's palace, enjoyment, solitary practice, subjugation of negativity, attainment of enlightenment, teaching the path to the citadel of peace — having demonstrated these, the mighty sage becomes invisible to those of insufficient maturity[15].

337 When the sun blazes, lotuses and like flowers open;
simultaneously, the kumuta flowers close up completely.
The sun has no thought of 'good' or 'bad' that those
'water-born' flowers be either open or closed.
Like this also is the 'sun' - the perfectly-realised one.

338 The sun, without ideation, by its own light's radiation,
simultaneously makes lotuses bloom and other things ripen.

339 Similarly, without ideation, the tathagata sun pours forth his rays
of true dharma onto those 'lotuses' who are beings to be trained.

340 Through the dharma and form kayas, the sun of omniscience
rises in the firmament of the essence of enlightenment
to send forth its sunbeams of jnana into sentient beings.

341 Due to this, the sugata-sun in countless reflections
appears at once in all those 'water-vessels'
that are the purer sentient beings to be trained.

342 Continually, from amid the sky of all-pervading dharmadhatu,
in manner determined by what they have merited,
shines the buddha-sun on the mountain-like students.

343 Just as the risen sun, with thousands of magnificent rays,
having illumined the universe, sheds its light in turn
on the highest summits, the medium and the plains,
likewise does that sun, the victorious one, confer
his light progressively on the multitudes of beings.

3B5. THE SUN - the Example of Jnana's Penetration

showing that jnana does and does not penetrate

When the sun blazes, lotuses and like flowers open; simultaneously, the kumuta[16] flowers close up completely. The sun has no thought of 'good' or 'bad' that those 'water-born' flowers be either open or closed. Like this also is the 'sun' — the perfectly-realised one.

its penetrative activity

The sun, without ideation, by its own light's radiation simultaneously makes lotuses bloom and other things ripen. Similarly, without ideation, the tathagata sun pours forth his rays of true dharma onto those 'lotuses' who are beings to be trained.

how jnana radiates

Through the dharmakaya and the form kayas, the sun which is the all-knowing one rises in the firmament of the essence of enlightenment to send forth its sunbeams of jnana into sentient beings.

how its penetration is varied

Due to this, the sugata-sun appears simultaneously in countless reflections in all those 'water-vessels' that are the purer sentient beings to be trained.

the gradual penetration of jnana

Continually, from amid the sky of all-pervading dharmadhatu, in a fashion according to what they have merited, the sun i. e. the buddha, shines on his mountain-like students.

Just as the risen sun, with thousands of magnificent rays, having illumined the universe, sheds its light in turn on the highest summits, then the medium and then the plains[17], likewise does that sun, the victorious one, confer his light progressively on the multitudes of beings.

344 The sun cannot radiate to the depths of space of every realm,
nor show the knowable's meaning to those obscured in dark ignorance.
The one whose identity is compassion shows beings the significance
of the knowable — clarity, though spectra of radiant multiple colour.

345 When the buddha goes to cities, the eyeless see.
They experience, through that seeing, the meaningful,
free from the various facets of the unbeneficial.
Their intelligence illuminated by the light of the buddha-sun,
those blinded by ignorance, fallen into the ocean of existence
and veiled by opinions' darkness, see the essence they had not seen.

346 A wish-fulfilling gem, though thought-free, fulfils simultaneously
all the wishes of those within its sphere of activity.

347 Likewise, though those of varying aspiration hear various teachings
when relying on the wish-fulfilling buddha, he does not so conceive.

348 Such a precious gem bestows on others desired wealth,
perfectly, effortlessly and without any concept.
Similarly, effortlessly and however appropriate,
the mighty sage remains constantly in the world
to help others for as long as it persists.

349 Just as it is difficult for beings here desirous of such a gem
to encounter one, because they lie underground or in the ocean,
so also should one know it to be difficult to see a sugata,
for those beings here, poorly fated and in defilements' grasp.

how its Junction is particularly sublime

The sun cannot radiate to the depths of space of every realm, nor show the knowable's meaning to those obscured in dark ignorance. The one whose identity is compassion shows beings the significance of the knowable i. e. clarity, though spectra of radiant multiple colour.

When the buddha goes to cities, the eyeless see. They experience, through that seeing, the meaningful, free from the various facets of the unbeneficial. Their intelligence illuminated by the light of the buddha-sun, those blinded by ignorance, fallen into the ocean of existence and veiled by opinions' darkness, see the essence they had not seen.

3B6. THE WISH-FULFILLING GEM - Example of the Mystery[18] of Buddha Mind

fulfilment of wishes without conceptualisation

A wish-fulfilling gem, though thought-free, fulfils simultaneously all the wishes of those within its sphere of activity. Likewise, though those of varying aspiration hear various teachings when relying on the wish-fulfilling buddha, he does not plan or conceive of it like that.

effortlessness and constant presence

Such a precious gem bestows on others desired wealth, perfectly, effortlessly and without any concept. Similarly, effortlessly and however appropriate, the mighty sage remains constantly in the world to help others for as long as it persists.

mutual rarity

Just as it is difficult for beings here who desire to have such a gem to encounter one, because they are underground or in the ocean, so also should one know it to be difficult to see a sugata, for those beings here, who are poorly fated and in defilements' grasp.

350 The echo's sound arises due to others' faculties of cognition.
Concept-free, it is effortless and abides not without nor within.

351 Likewise, tathagatas' speech arises due to others' cognitive faculties
and is concept-free, effortless and abides neither without nor within.

352 Even though space is nothing whatsoever, non-manifest,
not a mental object, without foundation, completely invisible,
without form and not demonstrable,

353 it is 'seen' as being 'up' or 'down' — but space is not like that.
Likewise everything seen relating to buddha is not like him at all.

354 Every thing which grows from the ground develops, becomes firm,
and grows up through depending on the thought-free earth.

355 Likewise every root of beings' virtue, without exception,
increases through dependence on the thought-free buddha-ground.

356 Since ordinary beings do not perceive action without effort,
these nine examples are taught to annihilate students' doubts.

357 These nine examples have been excellently, fully taught
in a sutra of name which explains their purpose.

385 The wise, adorned with the great light of wisdom
born of such study will swiftly enter all buddha domains.

3B7. AN ECHO - Example of Mystery of Buddha-Speech

The echo's sound arises due to others' cognitive faculties[19]. Concept-free, it is effortless and abides neither without nor within Likewise, the tathagatas' speech arises due to others' cognitive faculties and is concept-free, effortless and abides neither without nor within.

3B8. SPACE - Example of Mystery of Buddha-Form

Even though space is nothing whatsoever, non-manifest, not a mental object, without foundation, completely invisible, without form and not demonstrable, it is 'seen' as being 'up' or 'down' but space is not like that. Likewise everything seen related to the buddha is not necessarily truly like him.

3B9. EARTH- Example of the Application of Compassion

Everything which grows from the ground develops, becomes firm, and grows through depending on the thought-free earth. Likewise every root of beings' virtue, without exception, increases through dependence on the thought-free buddha-ground.

3B. I. The Purpose and Significance of the Examples

a. Purpose and Analysis of Examples

a1. purpose and origin

Since ordinary beings do not perceive action without effort, these nine examples are taught to annihilate students' doubts. These nine examples have been excellently, fully taught in a sutra of name which explains their purpose[20].

The wise, adorned with the great light of wisdom born of such[21] study, will swiftly enter all buddha domains.

359 The nine examples, such as Indra's reflection in lapis lazuli,
have taught this point. The meanings they illustrate so accurately:

360 manifestation, speech, all-pervasiveness,
the emanations, the shining forth of jnana,
the 'mystery' of body, speech and mind
and possession of a compassionate nature.

361 Their mind ideation-free, all channels of effort having been pacified totally,
is just like Indra's reflection and so on appearing in stainless lapis lazuli.

362 Here, pacification of effort is a proposition.
The logical justification is the 'mind free of ideation'.
The examples, of Indra's form and so forth,
help establish the point of naturalness.

363 The point that this is making is that the teacher,
who is beyond birth and death,
effortlessly manifests these nine — appearance etc.

364 Effortless altruistic action for as long as there is existence
— like that of Indra, the drum, clouds, Brahma, the sun,
the kingly wish-fulfilling gem, an echo, space or the earth
— is understood by the great yogin alone.

365 Similar to Indra's jewel appearance — manifestation,
like the divine drum — the perfect bestowing of instruction,
the cloud-hosts — those of perfect knowledge and loving compassion
with which the all-embracing pervades limitless beings
up to the summit of conditioned existence.

synopsis of their relevance

The nine examples, such as Indra's reflection in lapis lazuli, have taught this point. The meanings they illustrate so accurately are:

1. manifestation,
2. speech,
3. all-pervasiveness,
4. emanation,
5. shining forth of jnana,
6. the 'mystery' of buddha-mind,
7. the 'mystery' of buddha-speech,
8. the 'mystery' of buddha-form and
9. possession of compassion.

presentation in form of syllogism

"Their mind ideation-free, all channels of effort having been pacified totally, is just like Indra's reflection and so on appearing in stainless lapis lazuli. "

Here, 'pacification of effort' is a proposition. The logical justification is the 'mind free of ideation'. The examples, of Indra's form and so forth, help establish the point of naturalness.

summary of effortlessness

The point that this is making is that the teacher, who is beyond birth and death, effortlessly manifests these nine — appearance etc.

a2. summary of the examples' significance

list of examples

Effortless altruistic action for as long as there is existence — like that of Indra, the drum, clouds, Brahma, the sun, the kingly wish-fulfilling gem, an echo, space or the earth - is understood by the great yogin, the buddha, alone:

their corresponding significances

- Similar to Indra's jewel appearance — manifestation,
- like the divine drum - the perfect bestowing of instruction and like the cloud hosts - those of perfect knowledge and loving compassion with which the all-embracing pervades limitless beings up to the summit of conditioned existence[22].

366 Similarly to Brahma, they manifest many an emanation
without ever departing from their untainted domain.
Like the sun, they radiate universally their jnana light
and like the wish-fulfilling gem, perfectly pure, their mind.

367 Like an echo, devoid of any verbalisation is the victors' speech.
Like space, all pervading, formless and permanent, their form
and like the earth, the universal ground for the medicinal herbs
that are beings' virtues, is the state of buddhahood.

368 One sees buddhas in this mind, comparable to pure lapis lazuli,
through mind's purity - development of irreversible faith's faculty.

369 Since this virtue appears and disappears,
the forms of the buddhas also appear and disappear.
However, like Indra, the great sage's dharmakaya
is beyond arising and destruction.

370 Like him, in a way which is effortless,
from this dharmakaya without birth or death,
he engages in activity, such as manifestation,
for as long as conditioned existence goes on.

3 71 Here is a summarised meaning of the examples taught through an order
where dissimilarities are eliminated from the former to the latter.

Similarly to Brahma they manifest many an emanation without ever departing from their untainted domain.
Like the sun they radiate universally their jnana light and
like the wish-fulfilling gem, perfectly pure, their mind.
Like an echo, devoid of any verbalisation is the victors' speech.
Like space, all-pervading, formless and permanent, their form and
like the earth, the universal ground for the medicinal herbs that are beings' virtues, is the state of buddhahood.

3B. II. A Review of the Examples to Show Their Sublime Nature

IIa. How There is Manifestation Without Arisal and Cessation

in terms of faculties

One sees buddhas in this mind, comparable to pure lapis lazuli, through mind's purity — development of irreversible faith's faculty. Since this virtue appears and disappears, the forms of the buddhas also appear and disappear. However, like in the example of Indra, the great sage's dharmakaya is beyond arising and destruction.

unceasing activity

Like him, in a way which is effortless, from this dharmakaya without birth or death, he engages in activity — such as manifestation for as long as conditioned existence goes on.

IIb. Supremacy of Buddha Activity Over Examples

how presented, in brief

Here is a summarised meaning of the examples taught through an order where dissimilarities are eliminated from the former to the latter:

372 The buddha is like that reflection,
but not the same — that doesn't have his melody.
He is like the celestial drum,
but not the same — it is not universally beneficial.

373 He is like the vast cloud,
but not the same — it removes not useless seeds.
He is like Mahabrahma,
but not the same — he does not engender lasting maturity.

374 He is like the form of the sun,
but not the same — it cannot vanquish darkness forever.
He is like the wish-fulfilling gem,
but not the same - its appearance is not that difficult to encounter.

375 He is like an echo,
but not the same — it arises through circumstance.
He is like space,
but not the same - that is not the basis for goodness.

376 He is like the mandala of earth, being the supportive ground
for absolutely every single goodness in sentient life
- mundane and supramundane, because the supramundane path
arises on the basis of the buddha's enlightenment,
as do the paths of virtuous acts, concentrative meditation,
the limitless contemplations and the formless ones.

This was the fourth chapter, on the tathagatas' activity, from the Analysis of the Potential for the Rare and Sublime in this 'Ultimate Mahayana Treatise on the Changeless Continuity'.

detailed presentation

The buddha is like that reflection,
but not the same — that doesn't have his melody.
He is like the celestial drum,
but not the same — it is not universally beneficial.

He is like the vast cloud,
but not the same — it removes not useless seeds.
He is like Mahabrahma.,
but not the same - he does not engender lasting maturity.

He is like the form of the sun,
but not the same — it cannot vanquish darkness forever.
He is like the wish-fulfilling gem,
but not the same — its appearance is not that difficult to encounter[23].

He is like an echo,
but not the same — it arises through circumstance.
He is like space,
but not the same — that is not the basis for goodness.

He is like the mandate of earth, being the supportive ground for absolutely every single goodness in sentient life — mundane and supramundane, because the supramundane path arises on the basis of the buddha's enlightenment, as do the paths of virtuous acts, concentrative meditation, the limitless contemplations and the formless ones.

This was the fourth chapter, on the tathagatas' activity, from the Analysis of the Potential for the Rare and Sublime in this 'Ultimate Mahayana Treatise on the Changeless Continuity'.



Part Three — Conclusion

377 Buddha nature, the buddha's enlightenment,
buddhahood's qualities and the activity of the buddhas
— these are even inconceivable for purified beings,
being the domain of experience of their 'leaders'.

378 The wise who have trust in this domain of the buddhas
become vessels for multitudes of buddha-qualities.
Genuinely delighting in hosts of inconceivable qualities,
they surpass the virtues of every sentient being.

379 One who hears but one word of this and, having heard, has faith in it
will attain greater virtue than another who, striving for bodhi,
offers golden lands adorned with jewels, equal in number
to all the atoms of the buddha fields, to the dharma-king daily.

380 One who hears but one word of this and, having heard, has faith in it,
will attain greater virtue than that of the meditative stability
of others whose dhyana rids the three worlds of defilements' fires
and brings achievement of the divine state of Brahma's paradise,
even if it is practised as a means to supreme immutable enlightenment.

l. The Benefits of this Text

I A. Its Inconceivability

Buddha nature, the buddha's enlightenment, buddhahood's qualities and the activity of the buddhas — these are even inconceivable for purified beings, being the domain of experience of their 'leaders'.

IB. Synopsis of Its Qualities

The wise who have trust in this domain of the buddhas become vessels for multitudes of buddha-qualities. Genuinely delighting in hosts of inconceivable qualities, they surpass the virtues of every sentient being.

1C. How It Surpasses Other Virtues

1. Generosity

One who hears but one word of this teaching and, having heard, has faith in it, will attain greater virtue than another who, striving for enlightenment, offers golden lands adorned with jewels, equal in number to all the atoms of the buddha fields, to the dharma-king daily.

2. Right Conduct

One who hears but one word of this and, having heard, has faith in it, will attain greater virtue than that of the right conduct of the wise who, longing for highest enlightenment, keep effortless right conduct of body, speech and mind - even be it for many cosmic aeons.

381 One who hears but one word of this and, having heard, has faith in it
will attain greater virtue than that of the meditative stability
of others whose dhyana rids the three worlds of defilements' fires
and brings achievement of the divine state of Brahma's paradise,
even it if is practised as a means to supreme immutable enlightenment.

382 Generosity brings affluence,
right conduct leads to the higher states,
meditative stability removes defilements,
but prajna removes all defilements and the cognitive.
Therefore this prajna is the most excellent thing;
its cause is to study such as this.

383 This presence, what it becomes, its qualities,
and the accomplishment of the good —
these four points are the domain
of buddhas' perfect knowledge, as explained.

384 Through faith in these, the fact of this presence,
it being the power and with qualities endowed,
the wise are quickly ripe for tathagata achievement.

385 Through faith, one believes this inconceivable domain present,
achievable by 'someone like me' and, once attained,
to have such qualities and to have possession.

386 Therefore is bodhicitta ever-present in them as the vessel
for the qualities of earnest aspiration, joyful endeavour,
mindfulness, meditative stability, prajna and the others.

3. Dhyana

One who hears but one word of this and, having heard, has faith in it, will attain greater virtue than that of the meditative stability of others whose dhyana rids the three worlds[1] of defilements' fires and brings achievement of the divine state of Brahma's paradise, though they practice it as a means to supreme immutable enlightenment.

ID. Why It Surpasses Them

Generosity brings affluence, right conduct leads one to the higher states, meditative stability removes the coarser defilements but prajna removes all defilements and the cognitive obscuration. Therefore this prajna is the most excellent thing; its cause is to study such teachings as this.

IE. Fuller Explanation of Its Qualities

One Will Attain Enlightenment

This presence of buddha nature, what it becomes (enlightenment), its qualities, and the accomplishment of the good of others — these four points are the domain of the perfect knowledge of buddhas, as explained.

Through faith in these, in the fact of this presence of buddha nature, it being the power to achieve buddhahood and endowed with qualities from which spring activity, the wise are quickly ripe for achieving tathagatahood.

It Fosters Bodhicitta

Through faith, one believes this inconceivable domain to be present in oneself and others, that enlightenment is achievable by 'someone like me' and, that once attained it has such qualities and the power to help others.

Therefore is bodhicitta ever-present in them as the vessel for the qualities of earnest aspiration, joyful endeavour, mindfulness, meditative stability, prajna and the others.

387 As this is ever-present, the sons of the victors do not deviate
and paramitas gathered by virtue are perfected to become immaculate.

388 Virtue, the first five paramitas, is brought to perfection
by an absence of any triplistic thought concerning them.
They are completely purified by the removal of their opposites.

389 Virtue born of giving is generosity; of correct action, right conduct.
Forbearance and meditative stability are both born of meditation
and joyous perseverance is for all a companion.

390 'Triplistic thoughts' are considered to be the cognitive obscuration;
avaricious thoughts, and the like, as the defilement obscuration.

391 Other than prajna, there is no means for removing these;
therefore prajna is the best of all the paramitas.
Its basis is such study; thus that study is supreme.

392 Thus, on the basis of the trustworthy words of Lord Buddha
and that of reason, have I given this teaching
in order to purify myself alone and further to nurture
intelligent beings — those having perfect faith and virtue.

Its Perfecting Ability

As this is ever-present, the sons of the victors do not deviate from the path to enlightenment and paramitas gathered by virtue are perfected to become immaculate.

Virtue, the first five paramitas, is brought to perfection by an absence of any triplistic thought[2] concerning them. They are completely purified by the removal of their opposites.

How the Paramitas Emerge

Virtue born of giving is generosity; of values and activity modelled on the buddha's — right conduct. Forbearance and meditative stability are both born of meditation and joyous perseverance is for all paramitas a companion.

Removal of the Obscurations

'Triplistic thoughts' are considered to be the cognitive obscuration; avaricious thoughts, and the like, as the defilement obscuration.

Other than prajna, there is no means for removing these obscurations; therefore prajna is the best of all the paramitas. Its basis is such study; thus that study is supreme.

2. How This Sastra Was Composed

2A. Why It Was Written

VI. Thus, on the basis of the trustworthy words of Lord Buddha
and that of reason, have I given this teaching
in order to purify myself alone[3] and further to nurture
intelligent beings — those having perfect faith and virtue.

393 Just as, when aided by a lamp, lightning, a gem,
the sun or the moon, those with eyes can see,
so likewise, by relying on the great sage,
who light of meanings, terms, dharma and dharani radiates,
have I now properly expounded this.

394 Whatever has significance, is well-connected with dharma,
is a teaching which removes all the three worlds' defilement
and shows peace's benefit: such is the sage of truth's teaching.
What is contrary to this is something other.

395 Whatever those of perfectly-undistracted mind have expounded,
solely in accordance with the teachings of the victorious one,
and which is conducive to the path for attaining liberation,
should also be placed on the head — like the buddha's own speech.

396 Since no one in this world has more dharma skill than the buddha,
the omniscient one who properly knows all without exception
as being the supreme suchness, which others know not,
then whatever sutras were expounded by the great sage himself
should not be adulterated; such would harm the true dharma
through destruction of the way of the mighty victor.

397 Those who, through defilement, are by their nature ignorant,
revile the deeply-realised and despise their teachings;
all that occurs due to opinionatedness. Therefore the mind
should never in the impure prison of fixed views be confined.
Clean cloth may be dyed with colour; never cloth with oilstains.

2B. Upon What Basis

V2. Just as, when aided by a lamp, lightning, a gem,
the sun or the moon, those with eyes can see,
so likewise, by relying on the great sage,
who light of meanings, terms, dharma and dharani radiates,
have I now properly expounded this.

2C. How to Recognise A True Buddhist Teaching

V3. Whatever has significance, is well-connected with dharma,
is a teaching which removes all the three worlds'[4] defilement
and shows peace's benefit: such is the sage of truth's[5] teaching.
What is contrary to this is something other.

2D. One Should Adopt What Accords With That

V4. Whatever those of perfectly-undistracted mind have expounded,
solely in accordance with the teachings of the victorious one,
and which is conducive to the path for attaining liberation,
should also be placed on the head — like the buddha's own speech.

2E. Not to Assert Other Than the True Teaching

V5. Since no one in this world has more dharma skill than the buddha,
the omniscient one who properly knows all without exception
as being the supreme suchness, which others know not,
then whatever sutras were expounded by the great sage himself
should not be adulterated; such would harm the true dharma
through destruction of the way of the great victor.

2F. Exposition of What is Contrary to the True Teaching

How One Abandons Dharma

indirect causes

V6. Those who, through defilement, are by their nature ignorant,
revile the deeply-realised and despise their teachings.
That all occurs due to opinionatedness. Therefore the mind
should never in the impure prison of fixed views be confined.
Clean cloth may be dyed with colour; never cloth by oil stained.

398 Through inferior understanding, absence of aspiration to virtue,
indulging in wrong pride, a nature veiled by neglecting dharma,
mistaking the expedient meaning for the absolute — thatness,
greed's thirst, ideology's grip, the influence of truth despisers,
staying away from those holding the teachings and lower aspiration
— thus is the doctrine of 'those who defeat the enemy' abandoned.

399 More than fire, cruel poisonous snakes, murderers and lightning,
should the wise fear the loss of these profound teachings.
Fire, snakes, enemies and thunderbolts only bring life to an end —
they do not take one to the so-frightful state of worst torment.

400 Even one who, through repeated association with sinful friends,
has had harmful intentions towards the buddha or who commits
the most heinous acts of killing father, mother or an Arhat
or who creates divisions in the noble sangha will be quickly rid
of such things upon sincere reflection about this true nature —
how could there be liberation for one whose mind hates dharma!

401 Whatever virtue I obtain through having properly explained
these seven points — the jewels, the perfectly-pure essence,
immaculate enlightenment, its qualities and buddha-activity,
through it may beings see the sage of boundless life,
he endowed with limitless light; having seen him,
once their stainless dharma eyes are opened,
may they then achieve supreme enlightenment.

ten key causes

V7. Through inferior understanding, absence of aspiration to virtue,
indulging in wrong pride, a nature veiled by neglecting dharma, '
mistaking the expedient meaning[6] for the absolute - thatness,
greed's thirst, ideology's grip, the influence of truth despisers,
staying away from those holding the teachings and lower aspiration
— thus is the doctrine of 'those who defeat the enemy' abandoned.

How Not to Lose the Profound Teachings

V8. More than fire, cruel poisonous snakes, murderers and lightning,
should the wise fear the loss of these profound teachings.
Fire, snakes, enemies and thunderbolts only bring life to an end -
they do not take one to the so frightful state of the avici hell[7].

How Even the Worst Mistakes Are Rectified By It

V9. Even one who, through repeated association with sinful friends,
has had harmful intentions towards the buddha or who commits
the most heineous acts of killing father, mother or an Arhat
or who creates divisions in the noble sangha will be quickly rid
of such things[8] upon sincere reflection about this true nature —
how could there be liberation for one whose mind hates dharma!

3. The Dedication

V10. Whatever virtue I obtain through having properly explained
these seven points — the jewels, the perfectly-pure essence,
immaculate enlightenment, its qualities and buddha-activity,
through it may beings see the sage of boundless life[9],
he endowed with limitless light; having seen him,
once their stainless dharma eyes are opened,
may they then achieve supreme enlightenment.

402 On what basis, for which reasons, in which way,
that which has been explained and those factors favourable,
these have been taught by means of stanzas four.

403 Two have shown the means for purifying oneself,
then the causes for the loss and, through stanzas two,
an explanation of the fruit.

404 In brief, the twofold fruit has been explained
in what is said in the last; the surrounding mandala,
forbearance and the attainment of enlightenment.

This was the fifth chapter, on the benefits, from the Analysis of the Potential for the Rare and Supreme in the Ultimate Mahayana Treatise on the Changeless Continuity.

Analysis of These Last Verses

On what basis and for which reasons, in which way, that which has been explained and those factors favourable, these have been taught by means of four stanzas (VI-V4).

Two (V5 & V6) have shown the means for purifying oneself, then (V7) has shown the causes for the loss and two stanzas (V8 & V9) are an explanation of the fruit.

In brief, the twofold fruit has been explained in what is said in the last (V10); to be born in the surrounding mandala of the buddhas, forbearance of the profound truth and the attainment of enlightenment.

This was the fifth chapter, on the benefits, from the Analysis of the Potential for the Rare and Supreme in this Ultimate Mahayana Treatise on the Changeless Continuity.

Translated from the Indian by the great pandita and scholar Sadzana, grandson of the Brahmin Ratnavajra, great scholar of the 'Incomparable City of Glory' (Srinagar) and by the Tibetan translator, the Sakya monk Loden Sherab, in that 'Incomparable City of Glory'.

Notes

Translator's Introduction

1. **parinirvana:** the end of the Buddha's physical manifestation, where he leaves his physical body. This may be interpreted variously according to different traditions. In the mahayana, it is held that Lord Buddha already achieved full non-abiding nirvana at the time of his enlightenment. This passing-away was to convince his students of every composite thing's impermanence and to help them avoid the laziness that would develop if their teacher were eternally available.
2. **cittamatrin:** literally the 'just mind' school; one of the main streams of mahayana philosophy other than madhyamaka.
3. **bodhisattva:** see note 6 to Part One.

4/5. **hinayana and mahayana:** see note 25 to Part One.

6. **stupa:** monument symbolic of the buddha-mind, often built to enshrine relics or human remains.
7. **mahamudra:** the most profound Buddhist teachings, as embodied in the Kagyu tradition (see note 8 below). These teachings can bring realisation very rapidly and radically. This can be seen clearly in the lives of Tilopa, Naropa, Marpa, Milarepa, Gampopa and the other great Kagyu masters.
8. **Kagyu:** literally 'transmission of the (Buddha's) teaching'. The Buddhist tradition stemming from the sambhogakaya aspect of Buddha Sakyamuni in the form of Buddha Vajradhara, in which insight into the essence of mind, in all its aspects, is maintainted through a lineage of patriarchs. Buddha Sakyamuni himself predicted that this tradition was to continue until the very disappearance of his teachings from this planet. This tradition was carried to Tibet by Marpa the Translator in the 1 lth century and from Tibet to India and the West by His Holiness the XVIth Gyalwa Karmapa in this century.

NOTES TO PART ONE

1. Treatise: For the meaning of this term and its relationship with the Buddha's teachings and commentaries upon these, see Introduction.

2. **Ultimate Treatise:** 'Ultimate' here means both later and deeper:
— among all the explanatory texts of the mahayana, this is the ultimate because it shows the changeless continuity of the true nature throughout the stages of ground, path and fruition. It is therefore deeper then other texts which do not show this.
— among the five teachings of Maitreya/Asanga, this is the fifth and the deepest, pertaining to the 'absolute meaning'.
— the Buddha's teachings to which this treatise relates are those of the third turning of the wheel of dharma, i. e. the deeper and later teachings concerning the presence of the buddha essence in all beings.

3. **The changeless continuity:** (Tib: rGyud Skt: tantra) means not only continuity, but also changelessness. A river could be continuous but its volume, breadth and colour might change. The continuity of the true nature is a changeless continuity. This is because its intrinsic purity remains the same throughout the stages of 'ground', 'path' and 'fruition'. 'The ground' is the buddha-essence present in all beings but masked by incidental impurities. During 'the path' these are gradually removed and the natural purity of the buddha-essence becomes progressively manifest. 'Fruition' is buddhahood, when the true nature is perfectly manifest after the total removal of impurities (see Chapter I, Point 9 - Inalterability). 'Tantra' in this context is not a direct reference to the tantric teachings of the vajrayana since this text forms part of the sutrayana.

   (we are indebted to the Ven. Trangu Rinpoche for the explanations given in notes 2 and 3, as well as for his help in formulating the short English title of this book.)

4. **Vajra Point:** 'Vajra' since the subject-matter of the book is like a vajra, being inpenetrable (by ordinary knowledge); 'Points' because these point out (elucidate) the path and serve as points of support for the subject-matter.

5. **Buddha-Nature:** the Tibetan word KHams, which could be rendered literally as 'basic element' (of buddhahood), is a synonym for essence or nature.

6. **The Wise:** this word has the meaning of **bodhisattva** throughout this text. The term 'bodhisattva' is applied in two ways: in the wider sense, it refers to anyone who has adopted the mentality of enlightenment (bodhicitta) i. e. taken the resolution to reach buddhahood for the sake of all beings. In a more specific sense, it refers to the 'great bodhisattvas* (mahabodhisattvas) — those who have a direct and definite understanding of voidness. Such bodhisattvas are said to have reached the 'deep levels'. The latter sense is that most frequently intended in this work. Another term used for these mahabodhisattvas is 'the deeply-realised' (Tib. 'Phags Pa), literally 'those who have gone higher' (than the ordinary level of existence).

7. **The Victorious:** one of the names given to the buddhas. Other names used in this book are:
   The Great Victor: the one who has completely defeated the enemy — the negative affects.
   The Tathagata: the one gone to 'thatness'; the 'thus gone'.
   The Sugata: the one gone to bliss.

The All-Seeing One, the Omniscient, the Great Sage and so on.

8. **Recognition of the presence:** all beings have buddha-nature but most of them do not recognise it. The deeply-realised see and understand this nature and they only need to purify the incidental impurities which veil it in order to reach buddhahood.

9. **Jnana Nature:** there are two terms which are probably best explained together — jnana (Ye. Shes) and prajna (Shes. Rab.) Since this text demanded precision, these Sanskrit terms have been used as they have no direct equivalents in the English language.

   Prajna is the reasoning, deductive aspect of intelligence or understanding. It is the faculty 'to examine all phenomena and differentiate between them by means of logical argument or reasoning'. As it involves thought and discrimination, it is mainly inferential. This prajna can be of two kinds. The first — worldly prajna — is acquired through the study of the arts and sciences etc. The second — spritual prajna — is, in the case of the mahayana, acquired through reflection and meditation on voidness (sunyata), the inherent nature of all phenomena. Up to the first deep level, the 'prajna which understands voidness' is still an intellectual understanding and not a direct realisation involving neither thought nor concept.

   When the development of prajna has been perfected and reaches fruition, it becomes the actual prajna-paramita (although the name of this fruit is applied to the practice for achieving it). At this first deep level, the perfected prajna fuses with jnana.

   Jnana is the innate aspect of intelligence, intrinsically part of the true nature of the mind. It is direct 'knowing' without knower and known, without any conceptual reference and without the need for logical argument and reasoning.

10. **Peace:** absence of all conceptual interference, thoughts and ideas.

11. **Fully awakened and blossomed / purified and manifest:** the Tibetan word for buddha — *Sang. rGyas* — has two parts, showing the two facets of buddhahood. *Sangs* could be defined in two ways, either as **'perfectly-awakened** from the sleep of ignorance' or as **'perfectly-purified'** of all obscurations. *rGyas* means **fully-expanded** intelligence embracing all the knowable. Therefore *Sang. rGyas* represents perfect purity and perfect knowledge.

12. **Realisation** of the fact that the buddha nature is the true nature of their mind.

13. **Twofold Value:** when buddhahood is achieved, it holds **'value for oneself** and **'value for others'. Value for oneself** insofar as it is the attainment of the dharmakaya - the 'perfect fulfilment for oneself as all the qualities are made manifest in their perfection. Simultaneously, there is **value for others,** a great benefit for others, through the two form kayas which emanate from the dharmakaya.

14. **Uncreate:** 'not made up through causes and conditions' — a meaning which applies throughout.

15. **Spontaneity:** non-conceptual in all it is and does.

16. **Peace:** see note 10

17. **Negative affects / Defilements:** (Tib: NYon. Mongs Skt: Klesa) The grosser obscurations which veil the natural purity of the mind. This term literally means 'afflictions, misery'. The most basic defilements are desire, hatred and ignorance (which feeds the other two).
18. **The two truths:** two of the four sublime truths (see Notes on Chapter **III).**
19. **Bondage:** is used as a collective name for desire and all the other defilements.
20. **The knowledge of how-it-isness** is perception of the natural purity of the mind **just as it is,** the true nature.
    The knowledge of manyness is perception of this natural purity as being present **in all** beings.
    The inner jnana is the source of the previous two.
21. **Peaceful:** without the extreme notions of a 'self-entity' in individuals and phenomena.
22. **The ultimate object of knowledge** is the true nature of the mind.
    The nature of omniscience is the nature of buddhahood, the buddha-essence.
23. **Desire and the other defilements (1)** and **the hindrances of** dualistic **knowledge** (2): the names of the two main veils obscuring the clear mind. See Note 17 above and the chapter on benefits.
24. **Perception through jnana:** the three aspects enumerated above — knowledge of how-it-isness and manyness and the inner jnana. The difference between the jnana of the buddha and that of the deeply-realised of the mahayana is a difference of degree but not of nature (see Chapter I, Point 8 and 9b).
25. **The three yanas:** (Tib: THegs. Pa' • Skt: yana) means 'to carry a load'. Hinayana (small yana) indicates the willingness to carry only a small load, which in this case means to want one's own liberation without particular concern for that of other beings. Mahayana (the great yana) indicates the willingness to carry a great load i. e. to bring all beings to buddhahood. Here, the first two yanas are the sravakayana and the pratyekabuddhayana, which form the hinayana. The third is the mahayana.
26. **The three kinds of activity:**
    a) those whose devotion is mainly for the buddha orient their action chiefly towards him (making prostrations, offerings and so forth.)
    b) those whose devotion is mainly for the teachings have the dharma as the focus of their activity.
    c) those whose devotion is mainly for the sangha have the sangha as the focus of their activity (maintenance of discipline etc.).
27. **The two aspects** are the dharma of teachings and the dharma of realisation. Of these, the scriptural teachings are 'relinquished' when the 'other shore' — enlightenment — is reached. The dharma of realisation is divided into the truth of the path and the truth of cessation. The truth of the path is inconstant, changing all the time with the different levels of understanding. The truth of cessation indicates an absence — 'nothing whatsoever'.
28. **The sangha still has fear:** Even the deeply-realised have some fine traces of fear remaining, these becoming ever finer as their realisation deepens.

Therefore, even they must still seek refuge in the buddha.

29. **Rare and supreme** (dKon. mCHog) is the Tibetan equivalent of the Sanskrit word 'Ratna' — jewel.

NOTES TO PART TWO

Introduction

30. **The three rare and supreme arise from...:** this introduces the four final vajra points: buddha-nature, enlightenment, buddha-qualities and buddha activity.
31. **Suchness:** the true nature of the mind, just as it is; also called 'thatness'.
32. **Those who perceive the ultimate:** the buddhas, the all-seeing ones. See Note 22 above.
33. **The potential:** strictly speaking, the potential of buddhahood is just the buddha-nature, which is both the cause and basis for the achievement of the three jewels. This term is also used in a broader sense which includes not only the cause but also the essential conditions for this achievement, these essential conditions being the three final vajra points — enlightenment, buddha-qualities and buddha-activity.
34. **'Ordinary beings':** are those who do not have a direct and definite understanding of voidness i. e. anyone up to the 1st deep bodhisattva level. They are also referred to as 'immature beings'. The four aspects of the potential are inconceivable for ordinary beings because of the following seeming paradoxes:
    1) How can the essence of enlightenment be both pure and polluted?
    2) What is there to purify if enlightenment is already defilement-free?
    3) The qualities are inseparable from the buddha-nature, yet why are they manifest in the buddha and not in beings?
    4) How can buddha activity be spontaneous and concept-free while having the seeming object of benefitting beings?

Chapter One — The Buddha Nature

1. **Undifferentiated:** There are no distinctions whatsoever within the suchness: no 'good' one for the buddhas, 'bad' one for beings and so on.
2. **Potential named after its fruit:** Just as a poppy seed is so-called because it will produce a poppy, given the right conditions, so also is the buddha-potential named after its fruit, being both the cause and the ground from which will arise buddhahood, given the right conditions. Since the poppy seed contains all the latent nature of 'poppy', which none other does, and since this will manifest as a poppy and nothing else, then it merits the name 'poppy-seed' and can be truly said to hold the essence of poppyhood.

3. **Ultimate space:** the dharmadhatu — space of the true nature of mind, free of conceptual interference.
4. **Prajna:** see Note 9, Part One.
   Samadhi: (Tib: TingNGe. 'DZin): one-pointed-meditation.
5. **Fear of the sufferings of** samsara: if this only inspires the desire for self-liberation, without concern for that of others, then its effect is a negative one. Otherwise it can be a useful factor in dharma practice.
6. **Thirtika:** (Tib: Mu. sTegs. Pa): taking the Tibetan word, syllable by syllable, Mu refers to those who are on the 'outskirts' of the path, near to the path of dharma. **sTegs** literally means 'a step' or 'a rung' away from worldly life and towards the dharma. This word refers to those who follow religious beliefs or philosophies which mistakenly believe in an I or a self-entity.
7. **Sravakas and Pratyekabuddhas:** both part of the Hinayana, see Note 25 to Part One.
8. **Supreme Yana:** the mahayana - see Note 25 to Part One.
9. **The sons born of the buddha:** bodhisattvas.
10. **The four ways of straying from the** dharmakaya are the belief in the purity of the ordinary body, in the happiness of samsaric life, in its permanence and in the existence of a 'self-entity' in oneself and in phenomena.
    The four hinayana antidotes are to understand the impurity of the body, the suffering inherent to life, impermanence and the absence of a real, abiding self-entity. Here, however, the fruit is beyond both pure and impure, self and no-self, happy and unhappy, permanent and impermanent.
11. **Five aggregates:** see Note 17 in this chapter.
12. **Clear cognition:** (Tib: mNGon. SHes) to know an object clearly and directly without relying upon external signs or reasons. Clear cognition comes from samadhi but until the 1st bodhisattva level it only sees the illusory nature of beings. From the 1st level onwards, it sees both the illusory and the true nature of beings.
13. **Unrealised beings**; believe in permanence; **those who see the truth** (the 4 truths) understand impermanence and **the buddhas** have no obscurations and perceive the buddha-nature just as it is.
14. **Tathagathas:** see Note 7 on Part One.
15. **Reality:** (Tib: CHos. NYid, Skt: dharmata) universal essence — the unchanging aspect as opposed to the changeable aspect of things. This definition applies throughout.
16. **Same after purification as it was before:** purifying its incidental impurities does not change the nature of the buddha-essence, which is always perfectly **pure.**
17. **The Aggregates:** (Tib: PHung. Po Skt: skandha) the five psycho-physical aggregates are 1. Form 2. Feeling 3. Perception/Cognition 4. Mental Factors **and** 5. Consciousness.
18. **The Elements:** (Tib: KHams Skt: Dhatu) the 18 elements, comprising the six sensory faculties, the six sense objects and the six linking consciousnesses.

19. **The 6 sense faculties:** (Tib: dWang. Po) along with their 6 sense-objects - in particular reference here to the entrances associated with these 12.
20. **karma:** a Sanskrit word meaning action and used to cover causality, in its Buddhist sense, in a global way, encompassing causes, their effects and their relation.
21. **Improper mode of thinking:** the contrary of the four transcendental qualities of the fruit i. e. clinging to purity, happiness, the idea of a self-entity and permanence.
22. **The entrances:** (Tib: sKye. mDHed Skt: ayatana) the 6 inner entrances are the 6 sense faculties and the 6 outer entrances are the 6 sense-objects. The term literally means to 'enter and expand' since these 12 aspects allow the corresponding consciousnesses to 'enter and expand' — hence they are like entrances.
23. **Fire at the end of time:** universes arise, remain for a while, then disintegrate. Fire is one of the main factors in their disintegration.
24. **The sons of the victorious ones:** Bodhisattvas.
25. **Domain of the deeply-realised:** see Note 6 Part One.
26. **Immature beings:** ordinary beings. See Note 34 on the Introduction to Part Two.
27. **Evenly-immersed:** (Tib: bsNYom. 'Jug) meditative balance when the mind is neither agitated (involved with thoughts) nor blank, since the finer movements of the mind are still present.
28. **Meditative stability:** (Tib: bSam. gTen Skt: dhyana) state where the mind is stabilised on an object of meditation.
29. **post-meditation:** applies to meditation and mind-development between formal meditation sessions.
30. **Difference between the bodhisattvas and the buddhas:** even though the qualities for benefitting others are almost the same for a bodhisattva on the 10th level and the buddha, the qualities related to their own fulfilment are vastly different, as the examples point out.
31. **Untainted karma:** 'tainted' means that the actions, even if virtuous, bear the taint of belief in a 'self.
32. **The changeless nature:** the booktitle comes from this passage. This was chosen by Khenchen Trangu Rinpoche.
33. **Highest truth:** the truth perceived by the highest; the buddhas.
34 **Ultimately-true nirvana:** nirvana means 'transcendence of suffering'. This can be accompanied by various degrees of positive or altruistic qualities: Here, there are the highest qualities inherent to the ultimate truth.
35. **Generosity:** (Tib: sByin. Pa), **skilful conduct** (Tib: Thsul. Khrims) and **forbearance** (Tib: bZod. Pa) are the first three of the six paramitas.
36. **Prajna, jnana:** see Note 9 on Part One.
37. **Four continents:** according to one aspect of Buddhist cosmology, one given world-system consists of four great 'continents' and eight 'sub-continents'. Our world is one such great 'continent'.

38. Sugatas: see Note 7 on Part One.

39. Hell of the worst sufferings: (Tib: mNar. Med Skt: Avici) literally, 'compared to which there is no suffering'. Of the 18 hells, this is the place of worst suffering, being the hottest of the 8 hot hells, bringing excruciating torment for terrible lengths of time.

40. Three worlds: one way of describing samsara. The three worlds are the subterranean world (of nagas), the world on the earth and the world above the earth (various levels of godly existence).

41. The two accumulations: 1) 'virtue' — the positive energy coming from good action and 2) jnana. In this latter case, 'accumulation' is a manner of speaking, since it is more a question of opening-up in an ever greater degree to the intrinsic jnana of the mind.

42 This follows Kongtrul Rinpoche's commentary: **the true nature will be perceived** on the path of insight, **this perception will increase** on the path of cultivation **and will be finally realised** on the path of no-learning — buddhahood (see following note).

43. The path of insight, the path of cultivation: The mahayana path can be subdivided into 5 component paths which mark progressive levels of understanding. These are the paths of accumulation, junction, insight, cultivation and no-learning respectively. The first two of these are the levels of 'ordinary beings'. The path of accumulation starts with the awakening of bodhicitta and is chiefly concerned with the gathering of great virtue, or positive energy, through the practice of good action. Then follows the path of junction in which one gains an indirect understanding of voidness through study, reflection and meditation. It paves the way for the next path, hence its name.

44. The pure and impure bodhisattva **levels:** although all bodhisattvas in the deep levels are 'deeply-realised ones' compared to ordinary beings, they still have to remove all the incidental impurities before they can reach buddhahood. The last three deep levels (8th — 10th) are called 'pure' since the impurities which remain are exceedingly subtle. It is by comparison to these three levels that the first seven are known as 'impure'.

45. The desire realm: the whole of samsara can be viewed through a three-dimensional classification. The first dimension — the desire realm — is the one containing the six types of being, often described in the teachings. The second — the form realm — corresponds to the 17 types of godly existence resulting from the various levels of meditative stability. The third — the formless realm — comes from the four levels of formless meditative absorption.

46. The path of the realised: (Tib: 'Phags. Pa'i. Lam) the path leading to realisation of the four sublime truths (see Notes *6/9* on Chap. III). 'The Realised' is used for those who reach the fruit of the hinayana path i. e. arhants. The term 'deeply-realised' is used for mahabodhisattvas, in order to emphasise the greater depth of their understanding (which perceives the deep nature — voidness). In both cases the original term is 'Phags. Pa, which simply means 'gone higher' (than the ordinary level of existence).

47. **Destructible and multiple:** Twenty views pertaining to the belief in an I; beliefs where the five aggregates, either separately or in conjunction, are taken as 'myself or 'mine'. As long as such views are harboured, there is constant fear of suffering - hence the name.

48. **Vajra-like samadhi:** see end of Note 4, above.

49. **Dharmadhatu:** signifies the voidness aspect of dharmakaya, as opposed to the wisdom/clarity aspect. This is an analytical division with no counterpart in reality, as voidness and wisdom are inseparable.

50. **Profound and manifold aspect of the teaching:** the profound, or deep, aspect is the teaching on voidness; the manifold, or 'vast', aspect covers all the teachings relating to the paths and levels.

51. **Essence kaya:** is equivalent here to the dharmakaya.

52. **Perfect expression:** see Chapter II, point 6, and Note 29 to same chapter.

53. **Nirmanakaya:** the emanated forms of the buddha apparent to 'ordinary beings'. These are the supreme emanations, such as Buddha Sakyamuni, the skill-emanations, who endow humanity with various knowledges and the other emanations, which can be almost anything necessary to help any being.

54. This famous verse occurs in many important mahayana treatises. It points clearly to the plenitude of buddha nature.

55. **The ultimate teachings on the changeless continuity:** see Notes 2 and 3 on Part One.

56. **Bodhicitta:** (Tib: Byan. CHub. Sems) literally 'the mind of enlightenment'. In this case, it is the relative aspect of bodhicitta, i. e. the mental disposition aimed at enlightenment for the sake of beings, which, in practical terms, is the resolution to reach buddhahood in order to free beings from the sufferings of samsara, along with the practice for making this possible. This bodhisattva-mentality is the very foundation of the mahayana. The Tibetan word for bodhisattva (Byang. CHub. Sems. dPa') means someone who has the courage to strive for enlightenment for the sake of all beings.

57. **The untrue:** to think that the incidental defilements are part of the true nature.
the truth: the buddha-nature (with its inherent qualities) is present in all beings.

58. **5 unwholesome aspects:** — the five mistakes, such as faintheartedness etc. at the beginning of point D.

Chapter Two — Enlightenment

1. **Lucid clarity:** (Tib: 'od. gSal) a term easily misinterpreted! In Tibetan 'od means light and gSal means clarity. 'Od. gSal is not however 'clear light' except in some very special yoga contexts. In this work and in the mahamudra scriptures, it means 'clear as when light shines' i. e. lucid clarity. It refers to the wisdom of awakened mind which is completely, vividly and

directly aware of phenomena.

2. **Cognitive obscuration:** conditioned, dualistic thinking and perception which obscures the true nature of things; the blockage caused by unenlightened perception and knowledge.
3. **Indivisible:** it has the same purity throughout the different phases. See Chapter I, point 9 — Inalterability.
4. **Purity:** the twofold purity of buddhahood alone: 1) purity of nature (even present in the 'impure' phase, in ordinary beings) and 2) purity due to the absence of the incidental impurities.
5. **Inter meditation:** see Chapter One, Note 29.
6. **Rahu:** a mythical figure who eats the sun and moon; refers to eclipses.
7. **Embodiment of jewel-qualities:** the dharmakaya.
8. **Untainted purity and all-embracing knowledge** form the two aspects of *Sangs. rGyas* - buddha. See Note 11 to Part One.
9. **The excellent:** the bodhisattvas of the deep levels.
10. **Form beyond elements to be seen etc.:** in the ten bodhisattva levels, what were formerly the five senses are purified and, instead of the sort of sense impressions ordinary beings perceive, bodhisattvas on those levels experience the beatitudes of the pure lands. Their eyes see symbols of the qualities of awakened mind, their noses smell the fragrance of pure conduct etc.
11. **Profound nature:** being unobvious and difficult to understand, it is 'deep'. Normally, one perceives the superficial, apparent nature. The deep nature of all is sunyata, voidness. See Translators' Introduction.
12. **Like space:** not in the sense of making space or being vast but like space because they are also non-compounded, the uncreate.
13. **Embodiment of** dharma: dharma (Tib: CHos) is a term with many meanings (Kongtrul Rinpoche lists ten). Here it means nirvana.
14. **Jnana:** here, stands for the dharmakaya. It represents the 'perfect knowledge' aspect of buddhahood while the vimuktikaya represents the perfect purity. It is said that buddhahood is jnana.
16. **Mahasattvas:** see Note 6 on Part One.
17. **The two** kayas: the dharmakaya and the form-kayas. The latter are two — sambhogakaya and nirmanakaya. The form kaya seen by the deeply-realised is the sambhogakaya.
18. **Inconceivable for beings different from the jnanakaya:** there are various ways of interpreting this passage; here according to Kongtrul Rinpoche's commentary.
19. **Three kinds of prajna:** prajna born of studying dharma, born of reflecting upon it and born of meditation. See note 9 to Part One.
20. **Two extreme notions:** *misassumption* — holding the untrue as true (to take all phenomena as real) and *wrong denial* — denying what is, in fact, true (denying that all beings are endowed with buddha-nature).
21. **The three obscurations:** 1) negative affects, 2) dualistic knowledge and 3) hindrances to meditative balance.

22. **The supreme yogi** is the Buddha. 'Constantly abiding in meditation' means that, in all he does, the Buddha's mind is always in a state of perfect meditation (free of all idea of 'meditation' and 'post-meditation').
23. **Immaculate space, ultimate space and untainted space** are all synonyms for dharmadhatu — the space of the true nature of all.
24. **Unfathomable** etc.: refers to the knowledge aspect of buddhahood. **Free from all the evils** etc.: refers to the aspect of perfect purity.
25. **The form kayas never depart from the dharmakaya** yet are always present, visible in the world, just as the sun and moon can show their light in the world because they always abide in the sky.
26. **Indivisible:** from dharmadhatu.
27. **Extreme notions:** see Note 20 above.
28. **Supreme yogis:** the buddhas, who always rest in the inseparable union of skilful means and prajna.
29. **Form of perfect avail:** (Tib: Longs. sPyod. rDZogs. Pa'i. sKu Skt. sambhoga-kaya) Buddhahood is the completion of all qualities. The sambhogakaya is the subtle, formal expression of all these qualities, a visible illustration of mahayana dharma. Its name literally means 'perfect avail'. What is made available is mahayana dharma "through manifestation of its aspects to disciples by means of physical attributes, symbols and signs". Bodhisattvas of the deep levels perceive the sambhogakaya forms, such as Chenrezi.
30. **The heart of enlightenment:** the name of the place, Bodh Gaya, where the Buddha went to manifest enlightenment.
31. **as worlds endure:** until the end of samsaric existence. This is the permanence of the nirmanakaya. These deeds are known as the 'twelve deeds of the Buddha', which are shown by all 'Supreme' nirmanakayas.
32. **'impermanence', 'suffering', 'no-self** and **'peace'** —these are the four seals of an authentic Buddhist teaching. See also the example of the divine drum in the buddha-activity chapter.
33. See Chapter One, Note 40.
34. **White Lotus Sutra:** the saddharmapundarikasutra
35. **Skilful means and** prajna must be in indivisible union for the bodhisattva to reach buddhahood. This is a most important point in the mahayana — **the supreme** yana (See Note 25 on Part One). With only skilful means (compassion), there is no way to go beyond samsara. With only prajna (understanding of voidness), one falls into the bias of seeking liberation for oneself alone. Only when the two are combined — like the wings of a bird or the eyes of a traveller — can the goal be reached.
36. **Immature:** those who have not yet attained the bodhisattva levels.
37. **Dharmakaya:** in this section svabhavikakaya and dharmakaya have been taken as **the** same.
38. **The Arhants' peace:** the incomplete nirvana which is the Arhant's cessation.
39. **The spontaneously-present** stands for enlightenment. The last point of the chapter is inconceivability.

40. The great sages who have received... bodhisattvas on the 10th level.

Chapter Three — the Buddha-Qualities

1. **Fulfilment for oneself and benefit for others:** see Note 13 to Part One.
2. **The qualities of freedom** come from the relinquishment of all veils. **The qualities of maturity** are revealed by the accumulation of virtue and jnana.
3. **An appropriate result** is the correspondence between the nature of an action and the nature of its result. Good actions bring happiness, bad actions bring suffering. An **inappropriate result** would be the absence of such correspondence.
4. When enlightenment is reached, everything to be purified has been purified and everything to be realised is realised. See Note 11 to Part I

5-8 These four points refer to the four sublime truths, taught by the Buddha in the first turning of the wheel of dharma. 5. The truth of suffering is 'what is to be known'. 6. The truth of the origination of suffering, 'what is to be given up[1] — karma and the defilements. 7. The truth of the path — 'what is to be relied upon' and 8. The truth of cessation — 'the goal to be achieved! The terms literally mean 'the truths' (bDen. Pa) 'of the realised' ('Phags. Pa'i). 'Sublime' means 'aloof from and raised far above the ordinary' (Oxford Diet.) since these truths are only perceived by realised beings. Sometimes called 'Four Noble Truths'.

9. Since buddhahood is jnana, then buddha-activity is the spontaneous working of jnana and is always preceded and accompanied by jnana.

10. **Urna hair:** a. single hair, between the eyebrows, curling to the right.
11. **The sons of the victorious ones** see the form-kaya of the buddha as the mandalas of the sambhogakaya. Ordinary beings with good karma see the nirmanakaya of the buddha in the world.
12. **Ratna Sutra:** the ratnadarikasutra
13. **Motionless:** the form kayas never depart from the dharmakaya (see Chapter 4).
14. The state of the Arhants.
15. Pratyekabuddhas, who only seek their own liberation.
16. **The wise:** bodhisattvas,
17. **Spontaneously-present:** the buddhas.
18. There is another possible interpretation of this stanza. It continues the comparison of the previous stanza, likening the four kinds of being to the earth etc., whereas the buddha is like space.

Chapter Four — Buddha Activity

1. **Yanas:** see Note 25 to Part One.
2. **Spontaneous:** to be understood here as 'without external cause... prompted by no motive' (Oxford Diet.); without any conceptual support. See also Note 13 to Chapter III.
3. **Two accumulations:** see Note 41 to Chapter **I.**
4 **Equality of themselves and others:** because the buddha nature is equally present in all.
5. **No shift:** although the buddha is seen in many different ways, the nirmanaka'ya never departs from the dharmakaya.
6. **8 precepts of close observance:** (Tib: bsNYen. gNas, Skt: upavasa) precepts taken by lay people for a 24-hour period: 1) not to kill, 2) not to steal, 3) not to lie, 4) no sexual contact 5) no intoxicants, 6) not to eat after mid day, 7) not to wear ornaments and perfumes, not to sit on a high, costly seat and 8) not to sing, dance or make music (no entertainment in general). These are common to all levels of Buddhism.
7. See Chapter One Note 56. **'that arising from the formless meditations etc'** is the buddha, who has completed the path of meditation.
8. **Three-fold miraculous powers:** those of body, speech and mind.
9. Ancient belief is that rain is due to the practice of virtue — otherwise men suffer from drought and, consequently, famine.
10. **The unblemished space** is the dharmadhatu and **change and changeless** are respectively samsara and the Arhants' peace.
11. **Fine and large drops:** the subtle aspects of dharma (voidness) and the vast, extensive aspect (the levels, paths, practice of virtue etc.) respectively.
12. **Five sorts of sentient beings:** 1) gods and jealous: semi-gods, 2) men, 3) animals, 4) craving spirits and 5) hell-beings.
13. A reference to the four sublime truths (see Notes 5-8 on Chapter **III).** The truth of the path is taken to be the understanding of the non-existence of a 'self-entity'.
14. See Note 45 to Chapter **I**
15. **Becomes invisible for those of insufficient maturity:** the passing away into nirvana - the twelfth of the Buddha's deeds.
16 **Kumuta:** a variety of water-lily which opens its petals at night.
17. **Plains:** the text actually says 'lowest hills'.
18. **Mystery:** the 'secret' of buddha's body, speech and mind is simply their extreme subtlety and inconceivability, making them not something ordinary people can grasp since they do not fall within the range of their former experience.
19 **Cognitive faculties:** the quality of a reflected sound, an echo, and the time at which it is heard will depend upon the location and faculties of the hearer, even though it sounds to that person as if they are hearing a definite sound outside themselves that is happening just then.

20. **Text which explains the purpose:** refers to the origin of these examples — in the ye. ses. snsn. ba. rgyan. gyi. mdo. Like so many texts, it has a title which indicates its purpose 'the discourse which is an ornament illuminating wisdom'.
21. **Born of such study.** study **of** the Ye. Shes. sNang. rGyen and the rGyud. bLa. Ma itself.
22. **Summit of conditioned existence:** the highest point within samsaric existence — the 4th level of the states of formless absorption.
23. **Difficult to encounter:** there is an interesting secondary point brought up here: a wish-fulfilling gem, though rare, is a solid tangible object. Buddha-activity is not a real thing and is extremely subtle.

Part Three — Conclusion

1. **The three worlds:** see Note 40, Chapter **I.**
2. **Triplistic thought:** conceptual separation of all existence into three aspects: the subject (I), the object (others) and the action relating these. Most actions **of** ordinary beings are distorted by the triplistic thought although, in the ultimate sense, this division never occurred, being just an illusory conceptual fabrication.
3. **To purify myself alone:** although Maitreya is already a buddha, he manifests as a bodhisattva on the 10th level through his compassion for beings. Here, with great modesty, he does not claim to have written this text to purify beings, but only himself (of the very fine obscurations still present in bodhisattvas on the 10th deep level).
4. see Chapter I, Note 40.
5. **Sage of truth:** epithet of the buddha, meaning 'one who is very frank and honest'.
6. **The expedient meaning:** (literally, guidance meaning) is that which is most understandable, appropriate and acceptable for a disciple, who will be progressively **guided** to a point of perceiving the 'absolute', definitely-true meaning.
7. **Avici hell:** see Note 39 on Chapter **I.**
8. **Harmful intention towards a buddha, to kill one's father, mother or an Arhant or to create division in the sangha**: these are known as 'the five limitless sins of no reprieve'. 'Of no reprieve' since they lead one directly to hell after death.
9. **Sage of boundless life:** Amitayus (Tib: Thse. dPag. Med).